

19
A *Hoody*
PRESERVATIVE

Against the
Principles and Practices
OF THE
NONJURORS
BOTH IN
Church and State.

OR, AN
APPEAL
TO THE
Consciences and Common Sense
OF THE
CHRISTIAN LAITY.

By the Right Reverend Father in God Benjamin, Lord Bishop of Bangor.

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OF THE

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OF THE

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By the Right Reverend Father in God, Bishop of London.

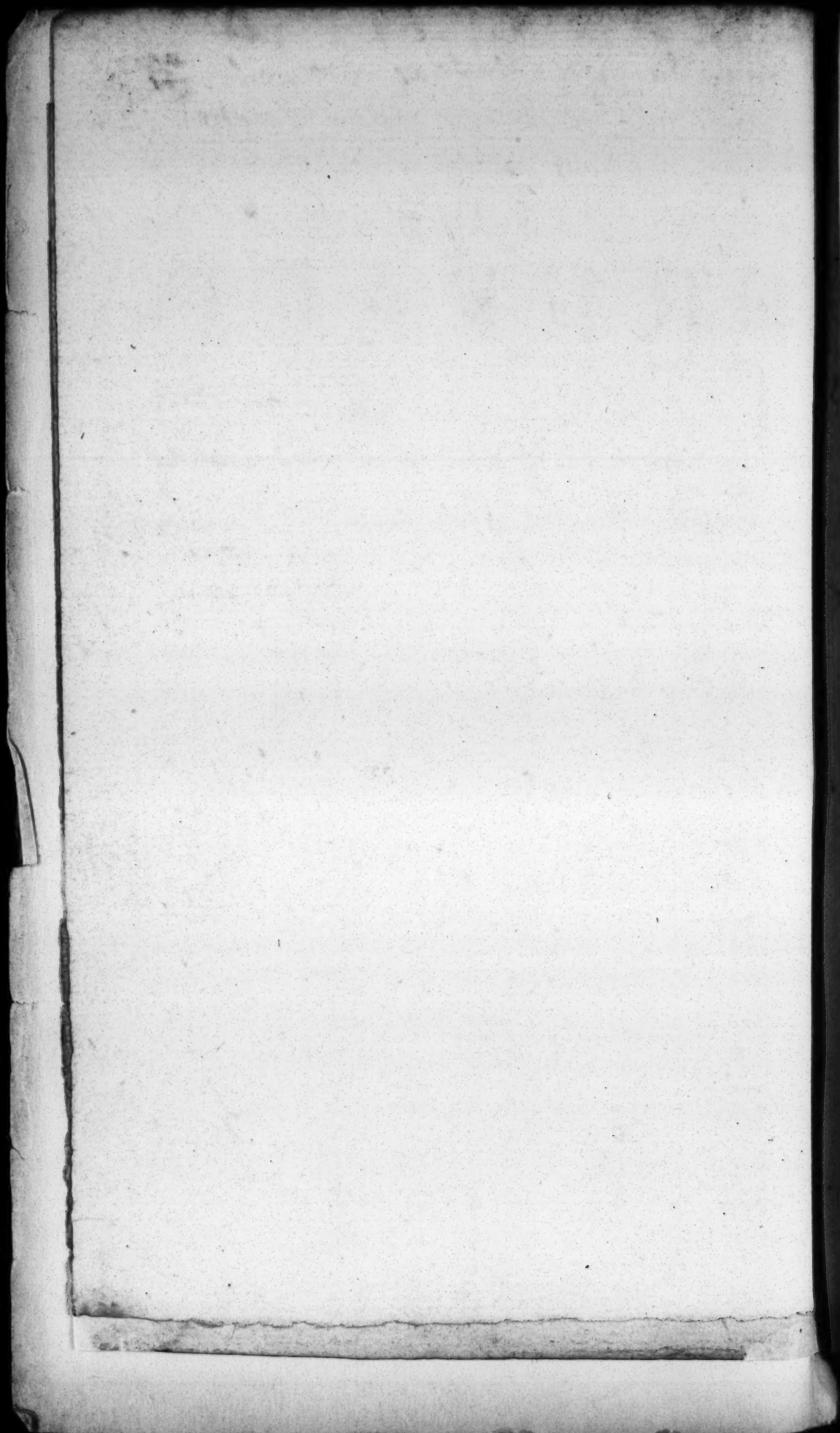
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Printed by A. Smith, at the 'Star and Garter' Press, in St. Martin's Lane, and by J. G. Smith, at the 'Star and Garter' Press, in St. Martin's Lane.

for him yet we may lead a quite quiet &
peaceable Life. If as a Member of a
Nation I meet with my fellow Country-men
about Differences between two Princes I do
claim a Right to y^e Government & I do give
my Suffrage honestly for him whom I think
has the Best Title to. But when the Nation
has Voted Suppose she be in the wrong either
by a Mistake or even upon bad Grounds
if the Nation does not alter her faith nor
Worship, I do Live quietly & after I have
said, when I Voted, the Wrong done I shall
neither Separate nor accuse the Nation of
Schism. . . . What is Earthly is Earthly
What is heavenly is heavenly.

if the like Could Divide & Rent the
Church; all other Wrongs Could do the
same if No Nation being ever able to avoid
all Wrongs No Church Could avoid Schism.

What? if According to all Divines there
be no Lawfull Separation but upon points
of Salvation in faith or Worship Much less
on matters of State the Church of Christ
ought to be Rent the Church of Christ
I say Whose Kingdome is not of this world



THE PREFACE.

THE Subject of the following Papers is made up of Three Parts. The First relates to our present Civil Establishment: And Endeavours to State the Cause, between the Protestant Branches of our Royal Family; and the Popish. The Second maintains the Right in All Civil Governments, to preserve Themselves against Persons in Ecclesiastical Offices; as well as Others. The Third concerns the very Vitals of True Religion, and is in Truth, the Cause between Jesus Christ; and Those, who professing Themselves His Followers and His Ministers, Substitute Themselves in His Place; and assume the Authority of their Great Legislature and Judge.

In the First Part, I have kept my self to what is of immediate importance to the Question, and avoided every Thing which might only serve to keep the Mind of the Reader from the Main Point. Particularly, I have neglected so much as to mention the Person, who pretends to be the Son of the late King James: or to concern my self, whether that King really had a Son; whether, if He had, That Son lived; whether This be He, or Another substituted in his room; and the like. And my Reasons are, because These Particulars are Matter of Dispute, between Him, and the rest of the Popish Line, full as much as between Him, and the Protestant Line; because the Controversy is (not between the Whole Protestant

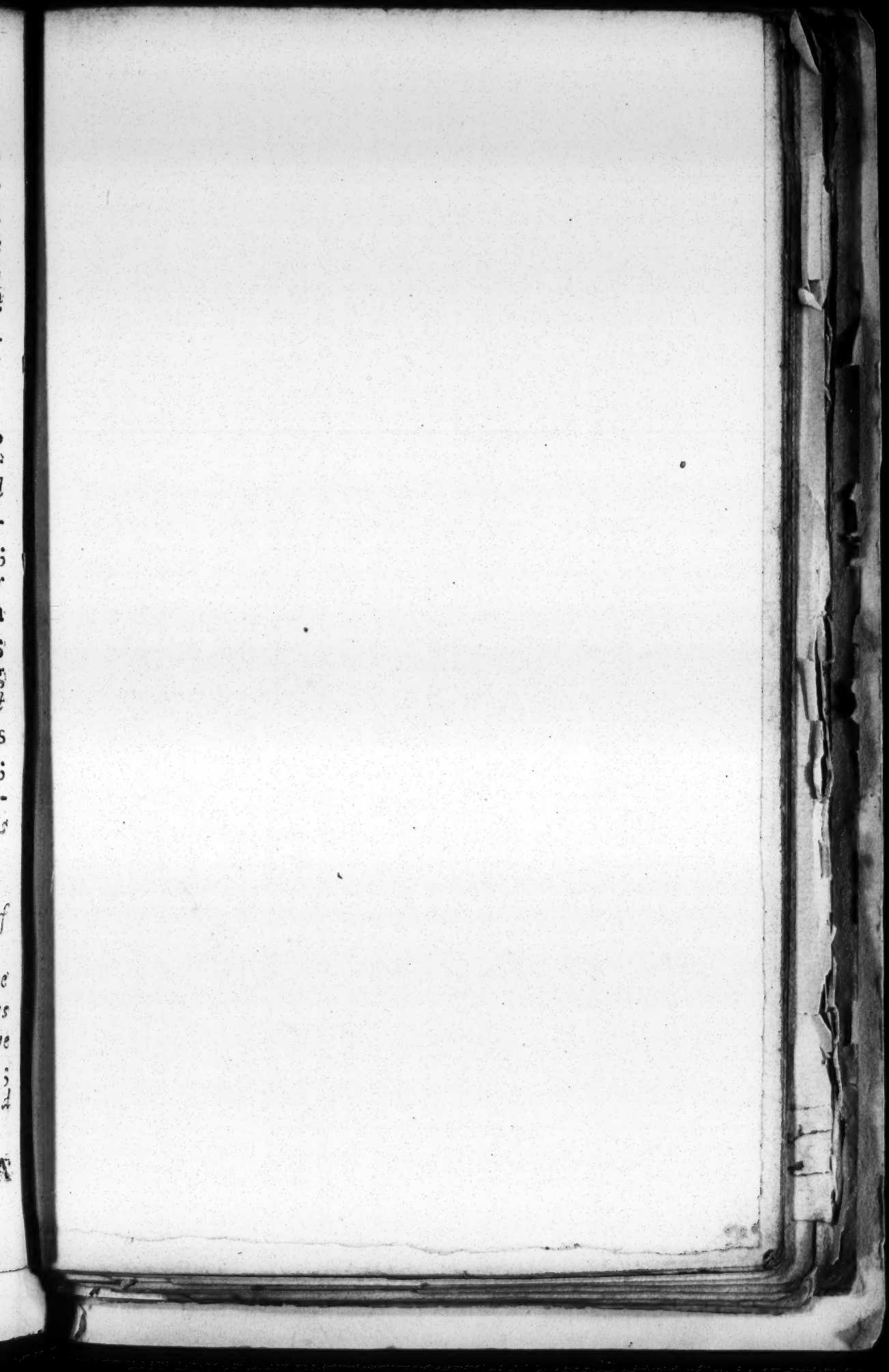
The PREFACE.

testant Line, and Him, but) between the Whole Protestant Line, and the Whole Popish Line, and because, the Right of our Present Establishment depending entirely upon the Right of Excluding the Whole Popish Line, it must suffer, I fear, by Excluding the Pretender alone, upon such Topicks, as manifestly serve to keep alive the Supposition of a Claim still rightfully lodged in the Other Branches of the Popish Line.

In the Last Part, the Greatest Satisfaction I have, (after having vindicated the Right of the Civil Power to all Necessary Self-Defense,) is, in declaring to All Christians their Right to look into the Cospel, themselves; to depend upon Christ alone for their Religion; and upon his Final Determination alone, for their Salvation; and, in the mean while, to esteem it a small Matter, to be judged of Man's Judgment; well knowing that Nothing but this Wide and Strong Foundation well laid, can effectually guard against those Schemes, or Platforms, of a Superstitious Tyranny, which may to some appear harmless at first; but from which, in truth, the whole Dreadful Fabrick of Popery hath, by degrees, grown up to its full Strength and Maturity.

Another Part may perhaps follow in due time, if it be found necessary.

In the mean while, I have address'd This to the Christian Laity: because They must think Themselves infinitely concern'd in Every Part of it, if They have any Regard left for Themselves; their Estates; their Bodies; their Souls; their Children; and their latest Posterity.



This Right Rev^d Author speaks of 30 years before
we remember Oxford deists in 1873. 12 years
since y^e coming of H. C. y^e with y^e D^m of
afterwards H. R. y^e 2^d of which was done all with
since ag^t y^e Dissenters: it we remember what
continued there broached since W^m may be known
by y^e workings of D^r J. Edwards: W^m do I see
if we remember 10th they were a doing in
time of Ab^l Land: W^m again fro^m y^e H.
of H. 7 y^e 1st fro^m y^e Nonline of y^e Reform
ion under J. E. we will easily see
they are doing now is nothing but a
consequence of y^e principles that they were
sown by y^e prophets who in y^e kind of their
both submitted to y^e Reformation for the
words Church unity Altar & communion
damnation &c. were from y^e H. C. C.

A
PRESERVATIVE
Against the
PRINCIPLES and PRACTICES
OF THE
NONJURORS, &c.

AFTER near *Thirty Years* of such Patience and Indulgence, as was never yet experienced in any Nation of the World, by the Publick and Avowed Enemies of it's Government ; The *Nonjurors* now at length think it time to open the *Scene*, for which They have been long preparing the Way, in a more cover'd and private manner. Whether They imagine that All the *Lenity* with which They have hitherto been treated, hath been nothing else but *Fear* and a Consciousness of *Wrong* ; or that their own Cause is for ever lost, if this *Crisis* of Time be not laid hold on ; or that the Passions and Madness of Men, at this Time, have fitted them for any Impressions : Whatever it be, the *Establishment* is now openly and directly charged with the Want of all Right. Their Cause is now publicly declared to be the Cause of God. The *Church* is made a principal part of the *Argument*. The words *Unity*, *Schism*, *Alter*, *Excommunication*, *Damnation*, and the like, are thrown about in such a manner, as to confound the Understandings of Honest Men of low Capacities ; to excite the Rage of the Tumultuous and Wicked ; and to be *Engines* of Destruction in the Hands of the Designing and Crafty, as well among *Profess'd Papists*, as *Others*.

In these Circumstances, I have a Mind, as far as I am able, to point out to *You* the true Way of judging of what They are now perpetually offering to You upon these Heads; to lead you to such *Principles* and *Maxims*, as will be found true in themselves; and easily applied to every Difficulty upon these Subjects, which is now, or may be, from time to time, thrown in your way. But then, I will endeavour to do this in such a manner, as to make it a lasting Foundation for you to go upon; and to lay down nothing, but what will effectually, and for ever, be of Service in this Cause. I will not merely for a present Occasion, make use of any Arguments, which, in the Event, are the Great Strength of our *Enemies* themselves. I will not allow them upon any Terms, that our present *Civil Establishment* is unlawful; or that *Lay-Deprivations* are invalid: because I know how impossible it is for *Those* whom they generally attack, to extricate Themselves out of the Consequences which are drawn from those Two Points. I will not go upon any *Precedents*, or Examples of mere *Submission*, either to *Civil* or *Ecclesiastical* Governors; because this again resolves itself into that Supposition. I will not be at all concern'd whether the *Jacobites*, remaining *Jacobites*, can be perswaded to frequent our *Churches*; because, I am indeed of the Mind of *Those* amongst Themselves, who thought their own *Cattle* wou'd be better propagated, in that Method, than by an *Open Schism*. As for their *Souls*; I leave them in the Hands of that GOD who sees their Hearts: and as for their *External Communion* with Us, whilst they retain their main *PRINCIPLES*; I think it wou'd be of worse Consequence to the Publick Interest than their Declared *Separation*. Nor shall I apply my self to any Others, merely upon the Foundation of their having taken the *Oaths* to the *present Government*: well knowing that the *Nonjurors* find an easy Account, in proving to any Men of common Understandings, that they having taken an *Oath*, which They are since perswaded They find reason to repent of, is no Argument for the *keeping* it; and that the best reparation They can make for it, when they come to judge it an *Unlawful* and *Wicked* Obligation, is to act contrary to it, as soon as possible.

I do not say this, to reflect at all upon any Other *Worthy Persons*, who think it fitting to take these Methods. Nor do I deny but that some *particular Persons* may possibly be kept by them, for the present, from joining Themselves to

Our

Much more abused than they ~~now~~ are now.
every body knows y^e famous 9 Articles of Lambeth
y^e occasion on which they were made.

We remember most of the most learned bps under
q. E. their Reluctance to submit to the terms of
the Reformation as to Ceremonies & the reason they
alleged for their submission to y^e same viz
that the papists & Lutherians might not step

in
it again we consider all those things we will
find y^t there are no new principles but y^t
of y^e hereditary Right, Lay Denigration
& rather to be broke because they were
found unnecessary & unlawful

in y^e 13 line y^e Author shews y^t he will speak
plain ~~up~~ about y^e civil establishment & Lay
Denigration; Would to God y^t worthy Bp

Would speak plain about other points which have
give birth to these last things, ~~as~~ But y^e Art to

y^e Root & say w^t are Ecclesiastical Constitutions
or Institutions & w^t are Civil & lay

Apertly institutions Distinguish between them
& however, as did ~~Abp~~ ~~White~~ ~~Gift~~

prove y^t Ecclesiastical Constitutions or institutions
are ^{not} to be Altered upon slight reasons but rather

maintained much more than states Constitutions
alterations in any such points being tokens

of hearts give to Change ^{where} than Reformation

here & in y^e next paragraph y^e Author endea-
vours to vindicate his plainness to show w^{ch} to this

day have taken another way to prevail upoⁿ

y^e Deluded people s^t pl did use both: he
Circumcised Timothy & would not Circumcise
Tim. he could not bear Peter's tempering with
y^e Gent at Antioch & however when he was
made prisoner at Jerusalem he was at
very time by the Advice of those in Jeru-
lem Judasimo. persons times & place
ought to be our guides or rather ought not
to be trusted in matters indifferent. But it is
plain at y^e same time by those instances
y^t Apottle y^t When y^e like indulgences do
not only prove ineffectual, but rather prej-
udicial even y^t ill designing Men making
use of such to Detraunce y^e single hearted
whose sake the like Concessions had been
granted than, as s^t pl did y^e like at
Antioch ever falling on Peter for his con-
plaisance. Then y^e wise prudent & well
affected Leaders ought to oppose them to
y^e very face & Carry y^e whole to y^e Test see
gal. 2^d Read y^e whole Chap

Our Adversaries. But even *this Good* cannot be certain and lasting, whilst the *Main Principles* of their Cause, are allowed to be Honourable and Righteous. Suppose for Instance, a Person be perswaded that it is *barely lawful* to submit to a *De-Facto-Government*. Interest, or Humour, may make him for the present *barely submit* to it. But as soon as the *Scale* of Interest or Humour, is turn'd, this will not convince Him that He *must* so much as *submit* to it. It may still be true, that it is likewise *lawful* not to *submit* to it. Nay, It may still be true, that it is more Honourable, and Praise-worthy to be faithful to that *Authority* which is *De Jure*, entitled to his *Subjection*. And this, I fear is forgot in the mean while, that, for the *very Few* that may be kept *from* them, and that only for a Season, by such *Methods* there are *very Many*, who are not only prevented, but strengthen'd, and harden'd in their Adherence to them by these, and the like *Proceedings*. At least this is my Perswasion, from the Experience and Observations, which have come within my reach. I am sensible that *Others* may be wiser to see the Tendencies of Things than I am: and, every One is to conduct himself agreeably to his own Notions of such Matters. But I imagine that I have long seen the Evil of *courting* their *Principles*, as well as their *Persons*: And that if We will go on to speak, and act, as if we were Conscious that They are in the Right Way, and Our selves in the Wrong; We must not wonder, if They go on to draw such *Consequences* from our *Premises*, as naturally enough follow from them.

If therefore, I have resolved to avoid, or to deny plainly, some *Main Points*, it is because I think I am certain, that they are *false* in *Themselves*; that they are the *Great Engines* of the *Popular Conversions* which our *Adversaries* make amongst the *Unwary*; and that, after an *Experience* of near *Thirty Years* of the *Insufficiency* and *Bad Effect* of *some Methods*, it cannot be *imprudent* to try *others*: In which, I promise my self that I shall at least have the Satisfaction of of furnishing such Arguments as may preserve the *Good Disposition*, and increase the *Zeal*, of the *Honest* and *Uncorrupted Part* of the *Nation*. This alone I shall ever account no small Good. And if I may not hope to convince any of our *Adversaries*, or of *Those* who have been misled by them; yet, I resolve to give them no other Offence, than what the *Principles* which I think my self obliged to maintain, and a sincere desire of doing Them Service carry along with them.

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1st head
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ation

The Way, therefore, I propose to go in, is, to look back to the first *Foundation*, upon which *We*, and Our *Adversaries* differ; then to observe the Steps and Degrees, by which Their Cause hath been kept alive; and then, to Consider the present State of Things, with regard to *Church* and *State*; the main *Topicks* which our *Adversaries* make use of; and the true Answers, as far as my Judgment reacheth, to what they chiefly rely upon.

The *Foundation* of our *Difference* is this. In the Year 1688. the Nation, the whole Nation of *Protestants*, (however past Danger at a distance may seem as nothing,) universally, and equally, felt and saw themselves upon the Brink of Destruction. The chief Men amongst Us, (not the *Greatest Churchmen* excepted,) invited over the Assistance of our Neighbours. After having warded off the present Threatning of Ruin, nothing remained but to secure Us from the Return of the same Evils of Popery and Slavery, made more terrible by the Revenge, which must then have come along with them. This was, done with the greatest Regard to the Constitution of the Kingdom, and with the least Deviation from the *Common Rule*. The *Popish Branches* of the Royal Family were set aside, upon no other Consideration than the Safety of the whole Nation. And the very first *Protestant Branches*, in the same Royal Family, were declared Heirs; and the *Succession* from Them declar'd, and confirm'd in the same Course as was usual before.

Upon the first Settlement of the Nation after the *Abdication* of King *James*, some of the *Bishops*, and some also of the *inferior Clergy*, (upon what Motives or Considerations I do not now enquire,) refusing to give the common Security of Faithfulness and Allegiance to the *Government*, and declaring Themselves in the Interest of it's Enemies; were first *Suspended* from the Execution of their Offices; and then, after a delay of *Six Months*, *depriv'd* of their Offices, Benefices, Dignities and Promotions Ecclesiastical: as the Words of the *Act of Parliament* express it.

From hence arose these *Two* main *Principles*: the *One*, that our Princes upon this *Protestant Establishment*, in exclusion to the *Popish Line*, can have no Right to the Crown: and the *Other* (very new, and never before heard of in the *Church of England*.) that No *Deprivation* of *Bishops* by the *Lay-Power* can be valid, or ought to be submitted to. And from these *Two Principles* arose *Two Points* of *Practice*. The *One* The adhering to the *Popish Line*, and the Refusing as Unlawful,

the

the taking *Oaths* of Fidelity to the *Protestant Establishment* : and the Other the adhering to the Communion of the *Deprived Bishops*, and the treating our *Churches* as *No Churches*.

But it was not presently the Season of opening all this, ^{2 heads} in the face of the World. There was the less need of it, be- ^{oversteps} cause every Year and almost every Month, they lived in the confident Expectation of the Blessing of seeing their ^{by which} *King* restored to them by a *French Power* : And with- ^{Non-jurors} out this, the *Temper* of the Nation was not very quickly of ^{support} that sort, as to give them much Encouragement to speak ^{& advise} plainly. In the mean while, They saw with Pleasure, that many of those who took the *Oaths*, did it upon a Prin- ^{and their} ciple of *Reproach* to the *Government* ; if not, of *Shame* to ^{Conclude} *Themselves* : And that most of Those who defended both *that*, and the *Church* united with it, moved very faintly in their work ; treated the One, as an *Usurpation* ; and the O- ^{one} ther, as what it was barely lawful for the *Laity*, in imitation of former *Precedents*, to communicate with.

The *Glory* that was thus freely given them, They greedily snatch'd : and amongst Those, whom they had to deal with, They had little other Trouble, besides appealing to the *Writings* of their *Adversaries*, to shew that their *Principles* were in effect, acknowleg'd to be *Just* and *Right*. For when it could be shewn to the very Senses of their Follow-ers, that Those who kept in the *Establishment*, did it as a thing barely lawful, but not over-honourable in their own *Judgments* ; that when They were obliged, in honour to write, their whole Concern was to vindicate *Themselves* from the Imputation of *Dishonesty*, and not the *Government*, from the heavy Charge of *Unjust* ; to give Reasons for the bare lawfulness of *their own Compliance*, and to leave the *Estab-lishment* not only undefended, but mark'd, by their own way of *Treating* it, with the Infamous Blot of *Usurpation* without true Right : I say, when this was so, in the *Writings* and *Discourses* of several of the most famous of *Those*, from whom the *Nonjurors* separated, They had too easy a Game to play ; which They did not fail to manage in private, so as to add to the Number of their *Church*, Many of Those whose *Capacities* were not above the following of *Great Names*.

They never found, I am perswaded, any great Difficul-ty in making *Profelytes* of *Those*, whom they had once con-vinced of the Truth of their Two Main Principles : and, to do that, They found nothing more effectual than to add to their own Conclusions, the *Testimony* of *Those*, who not only

notable
Argument

only allowed, but applauded their *Premises*. They met with very few, I dare say, of so nice a Discernment, and of so distinguishing a Head-piece, as to stand the shock of such Attacks as these — *Your own Friends treat the Government, as having no Right. And, if the Protestant Line hath no right, the Popish Line must have it. And consequently, it is at least more honourable, to adhere to that, to which the Right belongs.* Again, in the Church Controversy, the Passage was easy from the former Argument, to engage Men to join with Those, who prayed for their *True King*. Besides that They could furnish the same Testimony for the Foundation of this also. Many of the Great Writers, on the Side of the *Establishment*, have gone upon the Supposition, and some openly acknowledg'd *Deprivations* by the *Lay-Power* to be invalid; and only pleaded against carrying the Matter to a *Separation* upon that Account. But certainly they would argue, If *Lay-Deprivations* be invalid, then it is the greatest Presumption in the *Civil Power* to meddle with such Things; and the Duty of all to bear Testimony against so great an Evil, and to communicate with *Bishops* so unjustly and injurously Ejected. Or else, if they had a mind not to carry the general Principle so far, They might draw as strong an Argument from the Concessions and Principles of some who took the *Oaths*; and defended themselves, as taking *Oaths* to a *Government Usurped*. For they might well argue, that a *Civil Power without Right*, had no Authority to deprive Those *Bishops*; even supposing such an Authority to be lodg'd with the Rightful Civil Power. If we look back, therefore, We shall find, that by their flattering the Independent Rights of the *Clergy*, and exalting their Power; by crying up the Church in general, and treating the other *Dissenters* with Indignity; and the like Artifices; they first made their Way to the Love and Approbation of Those, whom They now treat as the Worst of Men; that having this Approbation and Concurrence of many of the *Clergy* in the *Main Points*, to produce for Themselves, they went on, gaining Ground, whilst They were look'd upon as Friends, by Those whose Congregations they now threaten with Damnation; that by the help of such Supports from others, rather than their own Strength, They have proceeded from one Step to another; with an indefatigable Industry, scattering their Papers; and entring into the Art and Freedom of Conversation; till they are now come to think Themselves strong enough to stand without the Assistance

There is no need of looking back but I rather look
every where abt, for those of y^e Clergy who are y^e
warmest ag^t y^e ptendz are y^e warmest too in giving
& allowing to y^e Clergy alone y^e Rights which do
belong to y^e whole Church.

here i wish y^e Author had quoted y^e Recantation
ord by D^r Hicks

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sistance of *Others*: nay, to turn their own *Artillery*, against *Those* from whom They before borrowed it. These things I have the rather reminded you of, not only to remark the Steps by which the Cause of Our *Adversaries* is come to the State in which it now is, but to vindicate, and justify, my present Design of opposing their way of Reasoning, upon another Foundation, and different Principles.

The present State of their Cause, is, you see, little more ^{3 head} than the Result of what several of *Those* who have complied ^{y^e present} with the Government have either expressly granted to Them, ^{State of} or very faintly denied to Them. The Mask is now laid aside. They have now left off to flatter that part of the Clergy, to whom, I am perswaded, they owe the greatest Advantages of their Cause. Their Voices and Language is alter'd. *Excommunication* is declared against them. They are so far from being able or qualified, to be *Ministers* in the Church of Christ, that they are not allowed to be *Themselves*, in, or of, the Church; but are given over to a State of Damnation. Those who join with Them, even tho' their Hearts are with the *Nonjurors*, are now terrified with the Thoughts of losing their Souls: Nay, and when They return to this True, Charitable, Christian Church, it is with much Difficulty, and bitter Repentance, and great Abhorrence of the crying Sin, of having communicated with any others, that They are received, and come to be esteem'd and acknowleg'd in the Number of the Faithful. And this is the Method now open'd, for the most effectual keeping their Ignorant and Unwary Followers, close to the other Main Principle, of the Injustice and Usurpation of the present *Protestant Establishment*.

My way of thinking in this Matter, I confess, is this. If there be a *Right*, properly so called, acknowledged to be still remaining in the *Popish* Line; and no *Right*, properly so called, in the *Protestant* Line now in Possession; it is a folly to go about to perswade any Man of a good plain Understanding, that it is not his most secure way to the favour of God, to adhere to that Side on which this *Right* is. And again if it be acknowledg'd, that those *Bishops* were not lawfully *Depri-ved*; it is a folly to go about to perswade Men to renounce their *Communion*, or to give any Encouragement to *Those*, who have *Usurp'd* their Place. The Remedy, I always judge, must be something equivalent to the *Root* of the Disease: If it be not so, it only binds it up a little for the present, to break out again more furiously and more dangerously in time to come.

I think it a very trifling part of this Controversy, whether They will please to come to our *Churches*, or not. I can't perswade my self to give Them the hard Names, They give even to Those who have befriended them; or, because I think *Them*, and their Followers, to be *mistaken* in this World, therefore to argue that They shall be *damn'd* in the next. But I think it of *Great Importance*, Whether our Present Royal Family have a *True Right*, or not; Whether our *Churches* are *Christian Churches*, or not; Whether those who communicate with us, have a Title to God's Favour or not; and whether the Supreme Power of this Nation had not a *Right* to depive the *Nonjuring Bishops*. As I am certain that They make *no Profelytes*, but by the contrary Principles: so *These* must be the *Best Preservatives* against Them: And we must first destroy their *Foundation*, before We must expect, what they have built upon it, necessarily to fall to the Ground.

And having undertaken to give you the best Assistance I can to lead you into a *True Answer* to what the *Nonjurors* are ever alledging in favour of their own Practice both in *Church* and *State*: I must of necessity both begin where they always begin; and follow Them in their *Arguments*, as They lead the way. If they attack the present *Establishment* upon *Topicks*, which will lead to *Subjects* not agreeable to many amongst Us; it is not a *Fault*, but a *Duty* to the *Happy Settlement* We enjoy, to enter upon those *Subjects*, which it's Enemies make necessary to be handled.

I shall not do this out of choice; or with any Perswasion, that it is the *Absolute Duty* of every private Subject to enquire into the *Right* and *Title* of the Government under which He lives: but because the State of our Nation is such, that They are almost all, daily and hourly, allarm'd against the *Right* of their present *Governors*, and alienated in their Hearts and Affections, by the setting up *another Right* opposite to it. So that, with Submission to better Judgments, I humbly conceive, that, tho' it might have been enough, in *other Circumstances*, to have reminded All *Subjects* of the general Duty of *Obedience*: yet, considering that there is a *Right* openly set up against our present *Royal Family*; and that the *People* are continually and universally led by our Adversaries to judge of that *Right*; and are, by this Method alone, made *Enemies* upon *Principle*; it doth not seem to be left to our choice, what Method to proceed in. It is an *Antidote* that is wanted: and that must be framed according to the *Nature* and *Extent* of the *Poison* dis-

perfect

but i think it of a greater importance to prove y^e
those have no more of Christianity than y^e Devil
had Religion when he made use of y^e very scriptures
to tempt I.C.

1. Answer. It is no Passage in the Scripture
nor order one out of Government

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perfed abroad, It is in vain, to tell *People* of what is due to the *Supreme Civil Power*, if their Minds are distracted, and not at all fatisfied, which is that *Supreme Power*. It is of no importance to King *GEORGE*'s Interest, to prefs the Duty of obeying the *KING*, upon Thofe who are every Day taught that *HE* is not their *KING*. It cannot indeed, be otherwife; but that the true Method of doing effectual Service to Our own Cause, muft be the very Oppofite to That, which our Adverfaries have found moft fucceffful againft it.

The First Point with Them, and that which ftands them in moft account, and that without which all their Other Arguments would have but little effect, hath always been, the great and crying Injuftice of fetting afide the *Popifh Line*, and fixing the Succeffion to the *Crown* in the *Proteftant Branches* of the *Royal Family*. If They could not perfwade weak *Men* and *Women* to this; their *Schifm* and their *Churches* would quickly difappear. And to perfwade Them to this, They fometimes argue from the Declarations of *Scripture*, which They are pleafed to interpret abfolutely againft throwing off our Duty and Allegiance to the late King *James*; and againft any the leaft *Deviation* from the *Right Line* of the *Popifh Branches* of the *Royal Family*: fometimes, (I fhould fay moft commonly) from the *peculiar Doctrines* of the *Church of England*: and fometimes from the *Conftitution* of our *Government*, which they frame to themfelves, to be fo abfolutely *Hereditary*, that the *Popifh Branches* of the *Royal Family* could not juftly, or lawfully, be fet afide by any Power upon Earth.

I. In Answer therefore, to what any of them may allarm You with, concerning the Declarations of *Holy Scripture*; and the Confequences which they draw from Thence: I defire nothing of You, but that You would neither believe Them, upon their bare Word, in their own Cause; nor Me, nor any One elfe, againft it. But fearch with your own Eyes, and fee, whether you can poffibly find a plain and exprefs *Paflage* of *Scripture*, in which God inftituted any particular *Form* of *Humane Government*, for any Nation in the World; unlefs you will except One, which firft willfully and refolutely Chofe it for Themfelves: or, in which He commands all Nations, either to keep firm to that One *Form*; or, when once They have for any length of time been under Subjection to a *Race* of *Princes*, that They are obliged;

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obliged, upon pain of Damnation, not to put by the next in Blood, even tho' the Destruction of the *Whole* be unavoidable without it. And remember, that it ought to be a very plain, and exprefs *Passage*, to found such a Doctrine upon.

When They allarm You with the *Declarations* of *Scripture*, about *Allegiance*, or *Obedience* to *Princes*; which they apply to the absolute Unlawfulness, and Crime, of withdrawing our *Allegiance* from King *James* at the *Revolution*; and from the *Popish Line*, since that time: desire them impartially, and plainly to tell you, whether, in multitudes of other Cases, they do not explain the general words of *Scripture* with those *Restrictions*, which the Nature and Circumstances of the thing spoken of, require, and justify; whether They do not allow, in many places, that where there are no *Restrictions* exprefs'd in Words, there must certainly be a *Restriction* or *Limitation* allowed; and whether it doth not follow from hence, that it must be resolved at last into this, whether the Nature of *Government* it self require these Expressions to be understood absolutely, or with *Restrictions*. And about this, I will here just mention one thing, of which I will make more use presently: that They themselves are forced to allow, that, in Cases of *Natural continued Folly*, or *Madness*, none of these *Texts* oblige a Nation to *Personal Obedience*. This is a *Demonstration* that the most strong and exprefs of those *Passages*, which They think so favourable to Themselves, are not to be interpreted *absolutely*, or without any possible exception. With the help of this One Argument, You will always be able to answer what They pretend to alledge from the *Scripture*. Nor can They themselves deny but that the Directions there laid down, were only short General Rules, designed for the Use of such as were so weak as to think themselves exempt from all *Government*; and not at all with any view of binding down whole *Christian Nations* to utter Destruction.

II. When they speak much of the *Peculiar Doctrine* of the *Church* of *England*; answer Them, that it is a Scandal to the *Church* of *England* to suppose that it hath any *Peculiar Doctrines*, consider'd as the *Church* of *England*; that it knows no other Rule, but the *Gospel*, and always appeals to that for the *Truth* of every thing taught in it; that by the *Church* of *England*, in this, and the like Debates, is meant that Collection or Company of Men, who at, and quickly after the *Reformation*, settled our *Worship*, our *Articles*, and

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Agenda 4
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is a total destruction is to be understood too.

Homilies; that *These* not only were fallible Men, but, in One of the *Articles*, solemnly profess *Themselves* as well as *Others*; all *Churches* equally; all *General Councils* equally, so to be; and that in another *Article* They expressly require All in their *Communion* to take the *Scripture*, (and not *Them*) for the *Rule* of their *Faith*, and *Practice*; and that, consequently, the certain *Truth* of any *Doctrine*, is not put, by our *Reformed Church*, upon it's being the *Doctrine*, or the *Peculiar Doctrine*, of our *Church*, but of the *Scripture*.

But if Our *Adversaries* will be determin'd by the *Homilies* of the *Church*, as They would here make you believe, in order to catch you upon this Subject only, You may quickly satisfy your selves that there are many Arguments, and many plain Passages, in them, even upon this same Subject, which evidently condemn their whole proceeding: besides multitudes of other *Doctrines*, main *Doctrines*, largely handled in the *Homilies*, which these *Great Churchmen* not only do not receive, but hold in the utmost contempt. Ask them therefore, Will you be determined, in other *Matters*, by the *Homilies* of the *Church*; and by the *Interpretation* of *Scripture* in them; for instance, about *Justification*, *Faith*, *Antichrist*, *Musick* in *Churches*, and *Ceremonies* too; and in many other Points, upon which great stress is there laid? If They will not, (as I know they will not,) They can never more expect you to yield up your *Assent*, in another Point, merely because They chance to like it, and think, They should gain by it.

Your *Answer* therefore, is plain before you. Supposing the *Doctrine* of the *Church*, to be plainly in this particular Instance, on their Side: the *Church* it self requires You to be determin'd solely by the *Scripture*, whether it be true or not. And, again, Supposing this *Doctrine* to be as They represent it, You have the same liberty to differ from this Point, which these Gentlemen themselves have in many Others, upon which equal Weight is laid. They, of all Persons living, must never reproach You, till They can shew You, their *Scheme* of *Church-Authority*, *Sacerdotal Powers*, *Regular Successions*, *Authorative Benedictions*, and *Absolutions*; or their *Notions* of many other Points, not to have been condemn'd even with Zeal by the *Church* of our *First Reformers*. But then again, this *Doctrine*, as they represent it, and profess to practice it, is not the *Express Doctrine* of the *Homilies*. The particular Case of a *Total Destruction* is not there put: and nothing less than the putting that Case, can justify

justify the interpreting All Other Expressions, absolutely, and inflexibly. And to convince our *Adversaries* themselves of *this*, it is enough to remark that otherwise They themselves differ equally from them, upon this very Subject: which perhaps they will be surprized to hear. The *Homilies* do not put the Case of Lunacy, or Idiocy in a Prince. Ask them, therefore, Doth what They say, absolutely conclude for *Personal Allegiance*, and against the Coercion of a Regency, in such a Case? If not, as They allow; here is a *Demonstration*, that the *Doctrine*, however express'd, is not *Absolute*; and consequently, in Cases which equally affect the business of Government, equally admits of an Exception.

Nor need it move You, that They have presumed to declare this particular *Doctrine*, a *Heresy* determined by the Church, alledging that the *Compilers* of the *Homilies* have called it a *False and damnable Doctrine*. For supposing, (which indeed, is not true,) that the Church hath professedly and directly, spoke to the Case; 1. It is evident that They are self-condemn'd by this Rule, because they allow, in the Case of Lunacy, what equally contradicts the *Doctrine* of the Church; and so are equally Guilty of *Heresy*, as They themselves have stated it. 2. You may see plainly in another Instance, that they say, and unsay; maintain and deny, just as their own Cause requires: when They, who would have others declared *Hereticks*, by Consequence; yet will not be content to be judg'd *Excommunicated* even by the Express Words, and Purpose, of a Canon of the same Church, which declares it in so many words against All, who deny the King's Supremacy: which They openly profess to be an *Usurpation* in All Kings. This will shew you that They only urge the Authority of the Church to overbear Others; whilst they will not be determin'd by it themselves. 3. If it could be shewn that some of their own darling Principles are treated in the *Homilies* as false and damnable; (as I believe it may;) I am very sure, They would not think this the same, as if the Church had expressly condemn'd them, under the Name of *Heresy*; nor acknowledge Themselves *Real Hereticks*, and their *Episcopacy*, and *Holy Offices*, affected by it, even if such an Express Condemnation had been passed. But, let us proceed.

III. As for our *Legal Constitution*; there are few of the *Nonjurors*, who do not prefer *Absolute Monarchy* before it. But Some of them do indeed sometimes mention it in their

Arguments

Arguments, because by the seeming Contradiction of some of our *Statutes* to others, They think, They can confound the Understandings of the Unskilful. And as for Others of them; as the *Papists*, by the *Church* established by Law, when they speak in it's favour, mean the *Popish Church* established by *Laws* made before the *Reformation*; so, They, play with the Word a little at their leisure, and by our *Constitution* mean, what it was, when they imagine our *Kings* to have been Absolute; and from thence conclude, no other Right to be in our *Laws*, but what hath flowed from their voluntary Concessions, and what may still, upon that Account, depend upon *their Wills*. I shall therefore, not enter here into any nice *Examination* of what You cannot so well judge of, but put you in mind of something, which flows from *General and Comprehensive Principles*; and which may be applied to all *Constitutions*; and to our own in particular, let it be, as They represent it, or not: *viz.* That as the *By-Laws* of any particular Corporation, are always supposed to be agreeable and subordinate, to the Law of the Land; or else to be Invalid: so, all *Constitutions* are under the *Universal Law* of God, and of *Human Society*. And to apply this to Our *Adversaries*, in Your *Answers* to All that They will sometimes alledge out of our *Statutes*, against *Coercion*, or withdrawing *Allegiance* or the like, there needs nothing, but to put you in Mind, that They themselves are forced to mollify all *Constitutions*; and particularly to add an *Exception* to the most *Rigid Statutes*, in our own, by allowing that a *Lunatick*, or an *Idiot*, may be coerced; put under the *Restraint* of a *Regency*; which is an *Effectual Exclusion* of Him from *Government*, and from All Right to the *Personal Allegiance* of his *Subjects*: and all this, merely because He is wholly incapable of answering the *Ends of Government*.

This Foundation, You see, is so plain, that All, even the most unwilling, acknowledge it, in the *Case of Idiocy*, or *Madness*. From hence You will furnish your selves with this *Argument*. As it is impossible, in the Nature of the Thing, and by the *Confession* of our *Adversaries* themselves, that any *Constitution* of *Government*, or the most express *Declarations* of *Written Laws*, can be supposed to intend to impose upon any *Nation* the *Indispensible Duty* or *Obligation*, of paying *Obedience* or *Allegiance*, to an *Idiot*, or a *Madman*; and this solely, because the *Ends of Government* cannot, in any tolerable degree, be answer'd by

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Them:

Them : So, upon the same certain Foundation, Let the *Constitution* of a *Nation* be what it will; let it be from *God*, or from *Man* ; Let the *Declarations* of the *Laws* be never so strong ; They cannot be supposed to intend to oblige a *Nation* to their own utter Destruction, in any parallel Case ; to forbid whatever is necessary for the Preservation of the whole ; to take away, or to give up, their *Right* to set aside, in the Best manner the Circumstances of Affairs allow, all such *Persons*, as are equally incapable of answering the *Ends* of Government, in a tolerable degree ; and therefore, in the same Rank, upon that Account, with *Idiots*, or *Lunatics* ; and to invest the *Authority* in others. The *End* of Government is acknowledg'd the sufficient only *Reason* for setting aside *Lunatics*, or *Idiots* : and therefore the same *End* of Government holds equally in all parallel Cases. And as the *Argument* from hence, is of that Nature, that you may securely depend upon it : so, It will be of Great Use therefore, thoroughly to apprehend it, and constantly to have recourse to it ; because Our Adversaries themselves are forced, against their Will, to resolve all into *this*, even in the Highest supposed Case of *God's* Instituting *Monarchy* absolutely *Hereditary* ; and in their interpreting Passages of *Scripture*, which yet, at other times, they would force upon others as *Absolute Rules*, without Exception ; and much more must do it, in their *Appeals* to our *Church* ; or our *Constitution*.

The *main Point*, necessary to make All this which is true in itself, useful to Us in this Debate, is to consider, Whether what hath been done in this *Nation* can be justified upon this Foundation : that is, in other words, whether the setting aside the *Popish Line*, be not in Truth, setting aside a *Line* of *Princes* incapable of answering the *Ends* of Government, in our Nation. The Consequence of which was, going no farther from the *strait Line*, than to the nearest *Protestant Branch* in the same *Royal Family*.

Now, *All Incapacity* is the same, in the Effects and Consequences of it, to the Concerns of a Nation. It is of no Importance, whether it be *Natural* or *Moral*. If therefore, you doubt of the *Incapacity* of the *Popish Line* for our Government ; Reason and Experience will soon convince You. In Reason You will see it plain, that any *Prince* who hath *Principles* in Him, that oblige Him, in point of *Conscience*, to destroy Us, is incapable to preserve, and make Us happy. But a *Prince* fully possess'd by the *Popish Religion*, is
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I quare. We have Laws by w^{ch} we are
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maintain. R. T. y^e 2^d intended y^t he had
an intrinsic Right to dispute wth our Laws
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w^{ch} proves ag^t R. T. proves ag^t all papists

under the Command of *Principles*, which teach Him that it is his *Duty* to destroy Us. And, therefore, must have the greatest of all *Incapacities*. I say, The *Greatest* of *All*. For an *Idiot* may be kept quiet. A *Lunatick* may be controll'd without incurring Censure for it. But One, who is not supposed to be out of his own Governance; and yet is a *Bigot*, perfectly under the Influence of such a Religion, is by that means free from the restraint of others; at liberty to follow his own Counsels, and obliged by them to destroy *All* that stands in the way of those Counsels.

Go to the *Experience* of Other Nations; and that will shew You, there never was a *Popish Prince* over a *Protestant People*, who did not make good this Observation. Return to your own: The *Histories* will tell You, what *Queen Mary the First* was, under the highest Obligations to *Protestants*; and the Memory of Your selves, or of Many others now alive, will tell you what the late *King James* was, under the same, or greater, Obligations to the *Body* of *Protestants* in this *Kingdom*; and under the *Additional* Obligation of the most solemn Promises. He, who set up in Himself, the *One Comprehensive Principle*, of a *Right* to dispense with our Laws at his pleasure, was *incapable* of our Government by Laws. It was not any *One particular Action*, but the Tenour of his *Actions*, and this *Avowed Principle*, which convinced the *Nation*, and all Orders, Degrees, and Parties, of *Protestants* in it, of His *Incapacity*. If any of the *Nonjuring Bishops* were now remaining, You might ask them, Why they themselves set their Hands to the Invitation of the *Prince of Orange* and his *Army*; which will be upon no other Bottom, but that they had found *King James* incapable of Governing this Nation. For if He were *capable*; there was no need of an *Army* of Directors and Advisers. You may ask *Those*, who were for setting up a *Regency* over Him, whether *That* was not a plain *Confession* that He was *incapable* of the Government. For it is an Insult upon Common Sense, to go to persuade the World that He would, in that way, have been any more *King*, in effect, than He was, when He was declared to have *Abdicated*. So that *All*, You see, conspired; as well as *Those*, who took the *Oaths* afterwards to *King William*, as *Those* who refused them; to declare and acknowledge that Unhappy Prince to be as truly *Uncapable* of Governing this Nation, as if he had been an *Idiot*, or a *Lunatick*.

Now, I beseech you, what was it that was his *Incapacity*?

ty ? What was it, that had satisfied All in general, (*Churchmen*, especially, I may say) at that Time, that *He* was *incapable* ? His Natural Temper, His Moral Accomplishments, were in themselves no worse than those of many other *Princes*. No, It was his *Religion*, that gave Them their bad Turn. It was his *Religion* only, which made Him *incapable* : His being of a *Religion*, which, when it is fully possess'd, obligeth and prompts its *Votaries*, to destroy and ruin *Us*, and our *Laws*.

And this being so plain from *Experience*, that They themselves, who now differ from *Us*, in effect acknowledg'd this *Incapacity* in King *James*, arising from his *Religion*, at a time when They were much better Judges of it, than They can be now. The next Point is, whether it be not as plain, that the same *Religion* produceth the same *Incapacity* in Others who heartily embrace it. Now this, I think, is evident from hence, that the *same Cause* must have the *same Effect*, where there is nothing to hinder it. * *Popery* is a *Religion*, which, wherever it is receiv'd, must act, universally and equally, in the same way. It is a *Religion*, which leaves nothing to *Variety* of *Tempers*, or *Principles* ; but layeth the *same Necessity* upon All Those who receive it, either to sacrifice all the World to it, or to be sacrificed to it themselves. It is the *same Religion*, in all it's extent and latitude, which obliged that King to be *Uncapable*, who without it might have been very *Capable*. And therefore, the *Incapacity* in Him, having arisen solely from his *Religion* ; the same *Incapacity* must arise from the same *Religion*, in Others ; because there can be no difference in the *Obligations* which it laid upon Him, and those it must lay upon any of his Successors.

The *same Cause*, which obliged King *James* to attempt to ruin *Us*, as it is the *same*, must lay the *same Obligation* upon all others in his Circumstances.

But that was his *Religion* alone.

Therefore *that* alone must have the *same Effect* upon Others, embracing it, as He did.

Nor can any *Promises*, or *Vows*, to the contrary, alter the Case. That, *Experience* also shew'd in Him : and the same *Religion* which obligeth to Our Destruction, permits and engageth it's *Votaries*, to Swear and Promise the contrary.

This therefore, is the *Incapacity* ; as certain, and as destructive, as any *Natural Madness*. And if it be lawful to guard against the latter *Incapacity* ; it must be so, to guard against

against the former : the Reasons being at least equally strong in both Cases. Nothing, therefore, remained for the Nation to do, but to take one of these Two ways. Either, to try after one another, every *Individual Papist* in the *Royal Family*, in his Turn, free from all Restraint ; or else, at once to *Exclude Them* from the Throne, either *without* the Ceremony of a *Perpetual Regency* ; or *with* it : which alters not the Case. For such a *Regency* is, in truth, the same *Exclusion* : only a greater Deviation from the Real Nature of our *Constitution* ; and in all probability, a more fatal Wound to it, in the End. It is indeed making a *Succession* of *Regents*, truly and properly *Kings* ; an entire departure from the *Royal Family* : And, if you can without a Smile suppose that *Scheme* to have taken place, for all the *Popish Branches*, who either *All* or *None*, require it, It is either an Alteration of the *Kingdom*, from *Hereditary* to *Elective* ; or a *Transfating* it entirely from the *Royal Family*, to a *Family* of *Subjects* ; who will not be so weak as ever to part with what Others X have been so weak, as to bestow upon Them.

Now, as to the *former* of the *Two Ways* just mentioned, it is as Absurd, as it would be to take a *Succession* of *Persons*, one by one, whom You have all the Reason in the World to believe equally *Lunaticks* ; only in order to satisfy our Curiosity, whether the same Degree of *Madness*, will have the same Effect, in *All* of them ; and so to play with the Fate of a *Nation* : which too certainly will be ruined by some One or Other of these, before You can lock X them up, or procure a Force to tie their Hands. Nothing therefore, remained, but the *other* : viz. To declare *All* Those to be equally *incapable*, who really are so ; and to try no more terrible *Experiments* with the *Lives* and *Liberties* of a Whole Nation, and of all their Posterity.

Here then, is the *Argument*, which You may securely use against the vain *Attacks* of Our *Adversaries*, upon the *Protestant Succession* : let the Attack, be from *Scripture* ; or from what They please, —

They themselves, You may tell them, acknowledge that *Natural Madness* is a good and sufficient Reason for excluding the next *Heir*, or *Heirs*, from Government ; or, which is all one, for putting a *Nation* out of their Hands, into those of a *Regency* : the only Ground of which is, that *Madness* renders the Man incapable of answering the Ends of Government, and disposeth Him to overthrow and contradict Them in the Tenour of his Conduct.

Now, the *Papish Religion*, We know by many Experiments, as well as from its profess'd Nature, and Tendencies, and unalterable Obligations, is equally an *Incapacity*, in this *Protestant Nation*.

Therefore it is equally, and with as much Justice a Reason for putting under a *Regency*, or which is all one, *Excluding*, the *next Heir*, as any *Lunacy* can be.

And, because, it is not accidentally *Bad* in *One Person*; but in it's own Nature, equally and effectually working, in one Uniform manner, in *All* who are possess'd by it: it is therefore, the same undeniable Reason for putting under a perpetual uninterrupted *Regency*, that is, *Excluding All Papists*, as it is for excluding *One* who hath been tried; or, as it hath been allowed to be, for putting *Him* under a *Regency*, which is, in effect, the same thing, as to *His Government*.

This is the *Exclusion*, to which this *Nation* hath been Witness: and it hath been effected, in the most Regular manner, which the *Circumstances* of the *Nation* could possibly permit: and with such a *Regard* to the *Royal Line*, that the *very next Protestant*, in the same *Royal Family*, is declared *Heir* to the *Crown* of these *Realms*; that is, the *very Next* in the *Royal Line*, after Those, whose *Government* is, morally speaking, inconsistent with the *possibility* of the *Publick Safety*. Necessity, Reason, Prudence, The Nature of *Humane Society*, The *Ends* of *Government*, The *Voice* of *God*, ever approving these *Great Arguments*, all conspired to promote, and to justify, what was done. Nothing indeed could have justified the not doing it: nor could *They*, who had it in their *Power*, ever have answer'd to *Themselves*, or their *Posterity*, the neglect of so great an *Opportunity*. But, blessed be *God*, it was done: And it was done in such a *Manner*, as that *We* can look back upon it with *Pleasure*, as upon a *Transaction*, in which the *Honour* of *God*, and the *Interest* of a *Brave People*; The *Liberty* of the *Nation*, and the *Preservation* of our *Religion*; are all concern'd: in which, a *Zeal* for *Publick Good* acted so noble a *Part*; declaring, and asserting a *Right* to the present *Possession* of our *Illustrious Prince* and *His Heirs*, full of *Honour* and *Glory* to *Themselves*, as well as of the most *Kindly* and *Benign Influences* upon the *Happiness* of their *Subjects*.

I cannot but hope that what I have now said, and particularly this last *Argument*, drawn from the *Incapacity* of *Papists* to *Govern* this *Nation*, is so convincing, that I need add no more *Words* to prove that the setting aside a *Line* of *Princes*,

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can not make a n. so incapable of government
in a best nation as Norway. Thisick may cure
Lunacy but W^h shall cure Norway?

ridendo Dicere verū quid vetat. i wish there who would
venture y^e govern^t of a Nation to mad man would
first try to shoot Lou^s bridge at low water with
a mad boat man.

Princes, as incapable of answering the Ends of Government in this Kingdom, as any *Lunatics* could be, carries along with it *Right*, and *Authority*, properly so called; is agreeable or rather absolutely necessary to the Ends of Government; and therefore certainly approved of, by God. The Consequence of This (allowed by *All*, who allow the *Other*,) is the present *Happy Settlement* in the *Next Protestant Heirs*: which I wish no longer to see treated, by any who Swear to it, as an *Usurpation*; or *Mere Possession*; to be touched gently, and to be talk'd of as a matter hardly defensible, and what one had better be ashamed of, than pretend to vindicate; but as a Matter to be Boasted of, by All who are concern'd in it; as what is founded upon the *Highest Right*, and the *Plainest Reason*, and can be supported by such Evidence, as nothing can shake.

I am sure, for my own Part, I have impartially turn'd it over and over again in my Thoughts; I have tried all the *Objections* against it, that I can think of; and I am more and more satisfied, that it hath all the *Demonstration*, in the way of *Political Truth*, which any *Geometrical Proposition*, hath in the *Mathematicks*. The *Ideas* are as clear; and the and the *Connexion* as visible: And if such Evidence do not give the *Highest Right*, properly so called, to the *Illustrious House of Hanover*; it is impossible to tell what *Right* is; or what the difference is between *Right*, and *No Right*: A *Right*, I say, to their present *Possession*, thus plainly founded upon the *Necessities* of the Nation, the Preservation of it's *Government*, it's *Laws* and *Liberties*; and voluntarily declared and consented to, over and over again, by the *Representatives*, truly so called, of the *People*; I mean of *Both* those *Parties*, into which it is our Unhappiness to be divided.

You see then, that there was a *Right*, to set aside King *James the Second*, and the *Claims* of the whole *Popish Line*, arising from their being utterly incapable of answering the Ends of Government. There was the same *Right* to provide farther for our Security. The *Princess of Orange* therefore, was declared *Queen*: and with Her was joined, in the *Regal Authority*, the *Prince*, Her Husband; with Her Consent, and that of the *Princess of Denmark*: as it was necessary, for the perfecting the Great Work, He had begun. King *William*, and *Queen Mary*, being vested with the *Rightful Power* of *King*, and *Queen*; I should now go on to argue, that the whole *Legislative Authority* had a *Right* to Deprive the *Bishops* and *Clergy*, who at that time refused to give
the

the necessary Securities for their *Allegiance*; and maintain'd the *Popish Claim* to the *Crown* still, against that Government. But because, since that time, the *Nonjurors* have not thought fit to be content with denying the *Right* of that Government; but, (in order to flatter *Those* whom They meant to deceive to their own destruction, with an *Absolute Independancy* upon the *State*,) have espoused and propagated a *General Principle*, against All *Lay-Deprivations*; never heard of before in this *Establish'd Church*; nor known, at that time, as far as appears, by those very *Deprived Bishops* themselves: I must therefore, follow them, *first*, in their *General Doctrine*; and *then*, in all their terrible Consequences, about *Schism* and *Damnation*, by which they affrighten *Those*, whom They could not move perhaps by their other *Arguments*.

This is the *Second Main Branch* of my Design. And here it will be proper for You, *First*, to know, the Nature, and Extent, of the *Deprivation* here spoken of; and *Then*, to consider, in a more general way, whether this Power doth not, of Necessity, and in the Nature of the thing, belong to the *Supreme Rightful Authority* of a *Nation*.

Before I enter upon the *First* of these, (under which I propose to shew that this *Deprivation* of the *Bishops*, was enacted to extend to All Parts, to which the *Supreme Authority* reacheth, and not only their own *Dioceses*,) it will be proper to remark that the *Advocates* of the *Nonjurors* contend against *All Deprivation* by the most *Rightful Supreme Power*, with a View always to the *particular Dioceses* of *Bishops*; founding their *Arguments* upon their *particular Relation* to their *Dioceses*; and denying to the *Supreme Power*, all *Right* of dissolving that *Relation*: because *this*, being all with regard to the Cause of our *Deprived Bishops* in particular, (upon whom Their own Conduct entirely depends,) may furnish Us with an *Observation* or *Two*, of some Importance. For here, it ought to be consider'd what our *Constitution* is, under which these *Bishops* accepted their *Episcopal Dignities*; and what They Themselves had acknowledged upon this Subject.

And indeed, as to this particular *Branch* of our *Constitution*, it is manifest that, whatever *Power*, or *Authority*, is conferr'd upon *Bishops*, by *Spiritual Persons*, at their *Consecration*; yet, the *Right* of executing, or exercising this, in their *particular Dioceses*, ariseth originally from the *Nomination* of the *King*. This *Nomination* is vested in the *Crown*,
by

objection to
 2. Turner abt Can Legal Constitution. He says y^t points
 the Author of the Rev. v. of 1800 being a liberal Member
 of the House of Commons & not a Member of the House of Lords
 and Constitution of the House of Lords & not a Member of the House of Lords
 are Constitution of the House of Lords & not a Member of the House of Lords

Now to ruin this position of y^e Non inverte y^e Author
Establishes y^e General Rule y^t incapacity Natural or
Moral in Government ought to exclude from y^e Throne
H. May. Suppose y^t a Papist is incapable of deriving
a Protestant Nation. to y^e 20 page

by the *Laws* : and is ultimately resolved into the *Supreme Authority* of the *Nation*. Consequently, therefore, as They allow, that what is *given*, may be *taken away*, by the *same Authority* ; the *Right* to execute the *Episcopal Office* in a particular *Diocese*, coming in our *Constitution*, from the *Civil Power*, may be taken away, upon great *Occasions*, by the *same Supreme Power*.

The *Point* here is not, whether this be *Right* and *Fitting* : But whether *This* were not, in *Fact*, Our *Constitution*, when the *Deprived Bishops* were first vested with their *Ecclesiastical Authority* ; and acknowledged so to be, by *Themselves*. One need not appeal to *Them*, if any of them were living. All the *World* knows that They themselves had, upon their *Knees*, solemnly and devoutly acknowledged, that They had, and held their *Bishopricks*, and the *Possession* of the *same*, entirely, as well the *Spiritualities*, as *Temporalities* thereof, only of the *King's Majesty*, and of the *Imperial Crown* of this *His Majesty's Realm*. This They had solemnly sworn : And by the *Spiritualities*, nothing less could be meant, than the *Relation* between Them, and the *Church*, or *Christian Clergy* and *People*, of That *Diocese*, to which the *King* had nominated Them. From hence it follows that the *New-invented General Principle* of the *Nonjurors*, cannot possibly help the *Cause* of *Those Bishops*, who, by their own solemn *Acknowledgment*, could not but believe, (whatever They thought of the *Power* then in *Possession*,) that the *Rightful Civil Power* was vested with sufficient *Authority* to *deprive* Them : Because, whatever They believed *Themselves* to hold solely from that *Civil Power*, They could not but believe, They might be *deprived* of, by the *same Civil Power* : That is, according to their own *Solemn Oath*, the *Spiritualities*, as well as *Temporalities*, of their *Respective Dioceses*. To return.

I. As to the *Nature*, and *Extent*, of the *Deprivation* here spoken of ; these will appear most plainly, by setting down the very *Words* of the *Act* of *Parliament*, by which this particular *Deprivation* now spoken of, was *Enacted* : And They are these. And be it further enacted by the *Authority* aforesaid, that if any *Arch-Bishop*, or *Bishop*, or any other *Person* now having any *Ecclesiastical Dignity*, *Benefice*, or *Promotion*, shall neglect or refuse to take the *Oaths*, by this *Act* appointed to be taken, in such a manner as by this *Act* is directed, before the *First DAY* of *AUGUST*, in the Year One thousand, six hundred, eighty nine, every such *Person* and *Persons*,

sons, so neglecting or refusing, shall be, and is, and are, hereby declared and adjudged to be suspended from the Execution of his or their Office, by the space of six Months, to be accounted from the said first day of August: and if the said Person, or Persons, (so having neglected or refused,) shall not within the said six Months take the said Oaths in such manner, Court, or Place, as they ought to have taken the same before the said first day of August; Then He or They shall be ipso facto deprived, and is, and are hereby adjudged to be deprived of His and Their Offices, Benefices, Dignities, and Promotions Ecclesiastical.

The first Point here to be observed is, That, upon their first Refusal, They were Suspended from the Execution of their Office for six Months, that is, from the Exercise of their Function, every where, where They could with any Right exercise it before; and every where equally, where their Exercise of it would equally affect the Civil Government: The Design of the Act being to guard against Them, in every Part of the Nation equally. From hence therefore, it appears that, upon their Final Refusal, their Deprivation was designed and enacted to be likewise a Total Deprivation from the Exercise of their Office, where-ever the Authority of the Supreme Power extended it self. For it is absurd, to suppose that the Final Deprivation was not to extend it self as far, as the former Suspension, which was but for a Term: Both being intended for the same Purpose. Nay, the very Words of the Act declare Them to be Deprived from their Offices, as well as their Dignities, &c. This then is the Deprivation here spoken of. A Deprivation from that Right to execute their Office, or exercise their Function, which they once had: And this, extended to All Parts of the Nation equally. To suppose the contrary; viz. that this Deprivation reached only to their own Dioceses, but that They might still, by some Means, or other, execute their Offices, in all Parts of them, in any or All other Dioceses, except their own; is to suppose the Act made in Jest; and so, as to destroy its own Intent, by Enacting, that These Persons should have no Right to attempt to disturb, or ruin, the Nation, in their own Dioceses; but might disturb, and endanger it, as much as They pleased, in All other Parts of the Nation.

I have remark'd this, chiefly with a View to that Notion, that this Deprivation by the Supreme Power, took not away from the Deprived Bishops their Right to execute the several Parts of the Episcopal Office, in any other Parts of the Nation, except their own Dioceses: From whence it will follow likewise,

it did Derive from y^e Office viz. Confirmation
Excommunication ordination. If of them so much
y^e more of Ministerial Office is administering
y^e Sacram^{ts} preaching Reading prayers publickly &c.
fro y^e Benefice or Revenue he merited after
to be totally Deprived them.

by our Constitution even with a patent for a Bishop
a person Consecrated enthroned it has no right
to officiate in any other Diocese besides his own but
by a licence from y^e other bp in whose Diocese
he officiates. How could a bp debarred from
officiating in his own Episcopate have a right in
another.

x but of one it hee he mentions those of our who
make Concessions w^{ch} the Author is afraid to prove
he is to him if really he writes with such a
Dread or let him say plainly y^t those Conces-
sions were cunningly granted to give ground
to y^e Enemies plea

likewise, that any Minister of a Parish was deprived, by this Act, from officiating, only in *one* particular Parish; but that He had still remaining in Him, notwithstanding the Civil Power, the Right of Officiating, in all other Parishes of the Kingdom, where He could procure a Permission, or Connivance from any Bishop. This, I confess, is not the Plea of the Non-jurors themselves, who never permit Themselves even to make the Supposition of Any Right in the Civil Power to deprive a Bishop from his Office, tho' it be within the Limits of His own Diocese only: but of Some who professedly, and, I dare say, very sincerely, oppose them. But, as this is so far from defending the particular Deprivation by that Act of Parliament here spoken of, that it doth, in Truth, unwarily destroy the whole Intent of it; and leave the Supreme Power really destitute of all Self-Defence against Those, who might by this Allowance effectually ruin it: I hope, upon these Accounts, I shall not be censur'd for endeavouring to defend the Deprivation, as it is in Fact, and as it ought to be, in my own Judgment, for the answering the Ends of it, in any tolerable Degree. It is that Act of the Supreme Power, which is the Point in question. I find, both from the Words, and from the sole Intent of those particular Clauses in it relating to this Matter, that the Suspension, and Deprivation, were from the Execution of the Office, in All parts of the Nation equally. I think nothing less than this, would have been of any Importance to the Nations Security: And therefore, it is *this*, which I am concerned to justify, in the best manner I can.

But here, as I pass, I can't forbear to take notice of what appears to be the Prejudice, which gives the first wrong Impression, and first leads Men's Thoughts out of the Way, upon this Subject: And that is, the Notion of Something in this Matter which the Supreme Power cannot take away, because it neither could, nor did, give it. It is enough here to put These in Mind, who, by confining the Deprivation here spoken of, leave much more to the Deprived Bishops, for the endangering the State, than they will allow the Act to take from Them, that the same way of arguing will destroy even their own Design, and give back to the Deprived Bishops, that little also, which They seem willing should be taken from them.

They say, They are deprived of their particular Relation to their particular Bishopricks; and consequently of their Right to perform their Offices in them. But not of their

General

General Right to execute the Episcopal Office in other Places: Because what the *Civil Power* cannot give, it cannot take away. But I would beg that it might be consider'd, that the *Bishops Right to exercise their Spiritual Powers*, in their own particular *Dioceses*, can no more be taken away, if this Reasoning be good, than the Exercise of them in other parts of the Nation. If this *Right* be entirely *Spiritual*, and conferr'd solely by *God*; it must be allowed to be equally so, both with relation to a particular *Diocese*, and to the other parts of the Nation. For I suppose, No One maintains this *Right to Execute their Office*, to be a *Composition*, made up of Two Parts; the One *Spiritual*, conferr'd upon them by a *Spiritual Authority* for all other Parts of the Nation; and the Other, of a *Civil Nature*, conferr'd by the *Civil Authority*, for their own *Dioceses*, Consequently, if They may lawfully be deprived of this *Right*, in their own *Dioceses*; they may as lawfully be deprived of it, in Others: And again, If they cannot lawfully be deprived of it, in All others, because this *Right*, is of a *Spiritual Nature*, and not conferr'd by the *Civil Power*; then not in their own; which yet is contended for. For the *Argument*, being drawn from the *Nature* of the *Right*, and the Inability of the *Civil Power* to take away, what it did not give, holds as strongly against the taking it away in one place, as in another. They therefore, cannot but allow of a *Total Deprivation*, as to the *Right of Executing the Office*, who maintain the Rightfulness of that *Partial Deprivation* which They allow to extend justly throughout a particular *Diocese*, or *Diocese*. This appears more plainly, in the Case of *Parochial Ministers*. For how unreasonable, and, in truth, how insignificant, is it to say, that the *Civil Power* may indeed deprive a Man from the *Right of Executing his Office* in his own *One Parish*; but hath no Authority to deprive Him of it, any where else; but, notwithstanding any thing the *Civil Power* can do, He may do what Michief He can, in the Execution of his Office, in all other *Parishes*, but his own. The same holds exactly in the Case of more, or less, extended deprivations of *Bishops*.

If this, therefore, be the *Argument*, that the *Civil Authority* cannot take away *Spiritual Powers*, which it never gave; or make any Person totally cease to be a *Bishop*; there are Two Ways, I think, of satisfying those *Worthy Persons* who argue in this manner. For, first, if They would attend to it, They would find that the *Deprivation of Greater Extent*

is no more the *taking away* of *Spiritual Powers*, than the other ; and that the Deprivation from a Right to execute the *Episcopal Office*, in *All Dioceses*, and parts of the *British Dominions*, makes the Man no more totally cease to be a *Christian Bishop*, than the same sort of *Deprivation* confined to his own former *Diocese* ; no more *totally* takes away the *Episcopal Character* than the Other. This will appear more clearly, if we put the *Case* of one of these *Bishops*, *Deprived*, as is here said, from his *Office*, only in his own particular *Diocese* ; and still living within the Bounds of that *Diocese* : which was indeed the *Case* of *Bishop Frampton*. For, if he still remains a *Christian Bishop*, in that *Diocese*, within the Bounds of which He is rightfully *debarr'd* from his *Office* ; then, the *Deprivation* from the *Execution* of his *Office* within those Bounds doth not make him cease to be a *Christian Bishop*, even *within* Those Bounds. Consequently, neither will a more extended *Deprivation*, make Him cease to be a *Christian Bishop*, tho' it deprive Him of the *Right* of executing his *Office* all over the *Nation* : because a *Deprivation*, extended throughout a whole Country, can have no other Effect, or Consequence, in the whole, than a *Deprivation*, confined to any one Part of it, can have, in that one Part. This may help to shew, that there is no *Real Difference*, as to this Point, in *Deprivations* of a larger, and of a smaller Extent.

But in truth, neither in the *One*, nor the *Other*, doth the *Lay-Power* concern it itself at all with the *Powers*, or *Capacities*, within : but only takes care that They shall not be exerted to the Hazard of the *Publick* committed to its Care.

And if it be *lawful*, for the *Safety* of the *Publick*, to *deprive* or *hinder*, from the *Execution* of *Spiritual Offices*, within a particular *Diocese*, or a particular *Parish* ; as is here allowed : It cannot but be equally *lawful*, to *deprive* from the *Execution* of the same *Offices*, in *All Dioceses*, and all Parts of the Kingdom, if the same *Safety* of the Whole equally require it. And that it doth equally require it, is as evident as possible, both from the Nature of the Thing ; and from the Practice and Principles of our *Nonjurors*.

But again, *Secondly*, Supposing that either in the *One* or *Other*, or *Both* of these *Deprivations*, Total and Partial, it should be implied, that the *Civil Power* takes away, what it never gave ; it is worth while to remark, that *this* is no manner of *Argument* against the *Rightfulness* of the Thing ; as appears plainly in the *Case* of *Property* and of *Life* itself. It is evident that, in the nature of the thing, *private Property*

is before the institution of a *Settled Government*: because the great End of that *Institution* is the preservation of that *Property*. It is not *Given*, but *secured*, by the *Civil Power*. But the *Civil Power* can by force, and by right, take away the Part, or the Whole, of the *Property* of particular Members, when that becomes absolutely necessary for the Safety of the Whole. And so, can take away, what it never gave. The same may be said exactly as to Life itself; which the *Civil Power* rightfully takes away, (tho' it never gave it,) for the Good of the whole. From hence it follows, that Tho' the Right to exercise an *Ecclesiastical Office* be not supposed to come, in the least degree, from the *Civil Power*; yet it may be taken away by the *Supreme Civil Power*, just as Life and Property; and upon the same Account, viz if the continuance of it be inconsistent with the Safety of the Whole: and this not by any *Spiritual Power*, but by a Right inherent in it, and inseparable from it, to guard the Society from being undone by *Ecclesiastical Officers*, as well as by *Lay-men*.

But if, notwithstanding All this, Any Persons will contend that the *Supreme Power*, even supposing it to be Rightful, cannot deprive, debar, or hinder, (for we do not dispute about the Words, but the Thing) its profess'd Enemies from Executing their *Spiritual Offices*, in such Sense, but that there will still remain, in the *Bishops*, and *Clergy*, so deprived, a Right, properly so called, to execute their Offices, as They shall judge fit; I shall only add, that they who think thus, will find it very hard to prove that They Themselves have any Right, either to blame the *Nonjurors* for doing what, according to Themselves, They have a Right to do; or, to join with Those, who have been set up in opposition to their *Bishops* and *Clergy*, whom They thus acknowledge to have had a Right to execute their several Offices, even to the manifest hazard of the Publick; and a Right not to be controll'd by that Right which the *Supreme Power* hath to All Things necessary for its own Defence and Preservation.

You will by this time see plainly, from what hath been said, that the *General Scheme* of our present *Nonjurors*, is a *New-invented Engine* of courting Some amongst Us to their own Ruin; never thought of, nor believed, at the time of their *Deprivation*, by those very *Bishops*, in whose Cause it is so much pleaded; and, if we may judge by what They had solemnly declared, probably abhorred by Them. All the

the *Argument* which *They* could make use of, in this *Case* was, The want of *Authority* in the *Civil Power* then in possession : But not, the want of *Authority* in the *Civil Power*, supposing it to be the *Rightful Power*. And as to that *Matter*, I think, I have shewn you that the *Supreme Civil Power*, then in possession, had as plain, and evident a *Right* as the *Eternal Law* of *God* can give to any *Government*.

You see likewise that the *Controversy* is now turn'd to that *General Principle*, which denies this *Right*, as much to the most *Rightful Civil Power*, as to the most *Unrightful*.

Having therefore now, as I pass'd, remark'd what was our declared *Constitution*, ever since the *Reformation*, and known and acknowledg'd so to be, by Those very *deprived Bishops*, who are greatly injur'd by this *New Defense* of their *Followers*; and having shewn you, from the very *Words* of the *Act of Parliament*, the *Nature* and *Extent* of the *Deprivation* Enacted by it; I am now much more willing,

II. To speak of it, with a general View to *All Civil Power*; because this will most effectually answer all the Pretences of our *Adversaries*; and to shew you, if I can, where the *Truth*, and where the *Fallacy* lies, in this Part of the *Debate*: which now gives us leave to suppose the *Civil Power* to have all the *Right* possible.

What I have to say will rest upon this uncontested Principle: that every *Civil Government*, hath *Right* to every *Thing* necessary for its own *Defence*, and *Preservation*. The *Gospel* hath not made the least *Alteration*, either in the Pretensions, or *Rights*, of *Civil Governments*. From whence therefore, will follow another *Main Point*. That no *Powers* given by the *Gospel* to any of its *Ministers*, can include any *Thing* in them, inconsistent with the *Safety* and *Preservation* of the *Civil Government*. These are so certain *Maxims*, and so allowed by *All*; that, whatever *Powers*, or *Privileges*, are claim'd by any *Ecclesiastical Persons*, contrary to these, let them be what they will, must be *Groundless*, and founded upon certain *Mistakes* and *Misrepresentations* of *Scripture*. The *Arguments* therefore, which, I am well assured, will never fail you, in this *Controversy*, are these, which follow. And, however our *Adversaries* may disturb, or confound you, with *Hard Words*, and *Long Stories* of *Transactions* of *Weak Men*, in several *Ages*, which it is easy to alledge equally on each side of every such *Question*; and which, therefore, prove nothing: Here You will find a *Resting-place*, and a strong *Retreat*, which *They* cannot shake.

Whatever

y^t every civil power, as such has a right to every thing
within the district of its dominion, which may conduce
to its preservation. (28)

Whatever is necessary to the preservation of a Civil Government, or to the hindrance of its Destruction, is included in the Notion of it.

But, to hinder effectually it's profess'd Enemies from praying to God, for it's Destruction; and instructing their *Hearers*, in what leads and obligeth Them to ruin it; this is absolutely necessary for its Preservation.

Therefore, this is included in the very Notion of Civil Government.

That this was the Case in our Nation, is plain; and that it may be the Case in other Nations, is as plain: And therefore, the Argument holds good against the General Doctrine of our Adversaries. To proceed,

Whatever is necessary to hinder the profess'd Enemies of a Civil Government from acting such a Part to its ruin, is within the reach of the Civil Power.

But the *Deprivation*, here spoken of, is nothing but another Word for it; nothing but the very least of what was necessary to the hindrance of that Evil.

Therefore, That *Deprivation* is included in the Right, which is lodged in Civil Government, for its own necessary Defence, and Preservation.

The Absurdity of the contrary Method, will appear, by supposing that the Supreme Civil Power had permitted its open Enemies, who set up another Civil Power, in opposition to it, to enjoy their Bishopricks, and the Rights of Them; and Them and their Clergy, to be every Day, in their Publick Congregations, (as their Consciences would oblige them, Praying and Preaching for another King, and against the present, with all their Zeal and Might. That Civil Government which had suffer'd this, had suffer'd its own immediate Ruin; and betray'd its own Rights. Again,

Every degree of Treason is equally within the Authority of the Supreme Civil Power, effectually to prevent. And consequently, to prevent the Publick Avowal of its own Ruin, and Destruction: which is certainly, in the Nature of the thing, *Treason*. This must be granted, upon the Supposition of *Treason*; and therefore destroys the General Principle of the *Nonjurors*: as I shall shew presently.

But in applying it particularly, I confess, I do not apprehend what a late *Author*, on that Side, means, by saying, that the *Worst of their Enemies*, do not charge them with the same *Treason*, or the same sort of *Treason*, which He owns *Abiathar* to have been guilty of, against *Solomon*.
which

which plainly consisted only in his having been in the Interest of a Competitor for the Crown. *Case of Schism*, p. 19. If He means by the *Worst of their Enemies*, Those who barely submit to the present Government, without thinking it to have any Right on its Side ; I believe it may be true, that They are cautious of charging that Crime upon a Party of Men, whom They hardly think so much as mistaken. But as I rather think, He would call *Those* the *Worst of their Enemies*, who differ most from Them ; and who truly think the present Establishment vested with All the Right that God and Man can give : I must assure Him, that We are obliged, by our Principles, to think Their Prayers and Preaching to be Treason ; as they imply in them, according to Dr. Hicks himself, not only an Opposition to our Government, but a Solemn Cursing of it ; and That a Civil Government, in it's Care of it's own Preservation, can make no Difference between That, and Other Treason.

The Civil Power hath a Right to hinder, by Force, All Treason and Sedition. Praying, and Preaching publicly against the State ; Teaching and pressing Rebellion against this State ; Not allowing Any so much as to communicate, in the public Offices of Religion, who are not resolved Enemies to this State ; Declaring God's Wrath against All who support it : What are These, but Treason, made ten times hotter by Religion ? And what is Treason, if these are not Branches of it ? Now, This is the Avowed Result of the Nonjurors Adhering to the Popish Line. To hinder this, was absolutely necessary for the safety of the State. The least thing, necessary for this hindrance, was Deprivation : Which is, in Truth, Nothing but the hindring, and forbidding that, without the hindring of which, This must have been the Publick and Open Procedure of it's Enemies ; and the hindring it, without proceeding to the Extremities of personal Imprisonment, or Banishment. In this, the Lay-power takes nothing to it self, as a Spiritual Officer in the Church ; but solely, as endowed with a Power, and Right, to preserve it self.

They must be very weak, who are blinded in this Argument by the Word Deprivation, which happens to be an Ecclesiastical Term of Art. The Deprivation We are now speaking

speaking of, is nothing but hindring *Treason* by Force. And that can belong to no Power, but the *Civil Power*. The only Answer here can be, that this can belong to none but a *Rightful Civil Power*. That I maintain the present Establishment to be. But here, this Answer is of no Importance, because it must be remember'd, that We are now speaking of that *General Principle*, which denies this *Right* equally to the most *Rightful*, and the most *Unrightful Civil Power*. To proceed,

Whatever Power hath a *Right* to do a greater Thing, which includes in it a *less*, hath a *Right* to do the *less*, included in it. The *Civil Power* hath a *Right* to do a greater Thing, which includes *Deprivation*. And therefore, hath a *Right* to do the *less*. A *Rightful Civil Power* hath a *Right*, for the Defence of the *Publick*, to *Imprison*, to *Banish*, or to *Execute*, any *Ecclesiastical Officer*, as well as any of the *Laity*: and consequently, to hinder Him from the *Actual Exercise* of his *Office*, if that will sufficiently consult the *Safety* of the *Whole*.

This, tho' very evident, wants a little Explication; because our *Adversaries* grant the *One*, and deny the *Other*. *Bishops*, say they, may be *Imprison'd*, *Banish'd*, *Fined*, *put to Death*, for the same *Reasons* of *State*, for which the *Laity* may; but they may not be *deprived*. Now, all this is, in truth, nothing but playing with Words. For what is this *Deprivation*, to which the *Civil Power* pretends to a *Right*, but, in truth, and in reality, as much a *Civil Punishment*, upon a *Civil Account*, as any of the *Others*? Remember that the *Supposition* here, is allow'd by *Themselves*, of a *Rightful Civil Power*. This *Rightful Civil Power*, therefore, makes a *Law*, that All *Ecclesiastical Persons*, refusing to give *Security* of their *Allegiance*, (which is known to arise only from the *Obligation* they think themselves under, of zealously adhering to a *contrary Power*, and opposing *this*,) shall not exercise their *Ecclesiastical Offices*, to the *Ruin* of this *Civil Power*. To say, that the *Civil Power* may *Imprison*, or may *Banish* them, or the like; but may not do *this*; is to say, that the *Civil Power* may not chuse any *Punishment*, but the most *Extreme*: It is to say, *The Civil Power may imprison an Ecclesiastic totally, but not partially; may banish an Ecclesiastic out of the whole Kingdom,*

Kingdom, but not out of a *part* of it. For what indeed, and in effect, is this particular *Deprivation* of an *Ecclesiastic*, but a *partial Imprisonment*, as it is an hindrance from the *Actual Exercise* of his *Function*, as usual? What is it, but a *partial Banishment* from his former Station in the *Publick Assemblies*? The calling this a *Deprivation*, a thousand times over, alters not the Case at all. All the World knows, that the sort of it, We are now speaking of, was no other than *this*; a *Law* of the *Supreme Civil Power*, acting upon a *Civil Bottom*, for the preservation of the *Whole*; claiming only the *Power* of that *Preservation*, and of Defence against *Ecclesiastical Persons*, as well as others; and chusing this Method, rather than the *Extremity* of other *Methods*: Well knowing, that a *Right* to the *Greater*, includes in it a *Right* to the *Less*. Nor will the calling it, (in the more beloved Language,) the *Dethronization* of *Spiritual Princes*, help the matter at all. The business of the *Supreme Civil Power* (supposed here to be *Rightful*,) is effectually to guard what is committed to its Care. If the Consequence of that, be, the *Dethroning* of *Spiritual Princes*, who threaten its ruin; this is no more against that *Right*, than the *Dethroning* of *Co-ordinate Temporal Princes*, when That becomes necessary to the same End. But it is indeed, no more than the hindring of *Temporal Subjects*, (for such *Spiritual Princes* are allowed to be,) from ruining their *Civil Governours*. This is all that the *Civil Power* hath done. And whatever follows from that by *Consequence*, the *Civil Power* cannot help; nor is it at all concern'd about.

Let us now consider *Two Instances*, which may serve to help Us more easily to conceive this Matter. The *One* is that of *Solomon*; the *Other* that of *St. John Chrysostom*, frequently mentioned by our *Adversaries*.

1. *Solomon*, in defence of his own *Right*, and the *State* in which He was *King*, deprived *Abiathar*; thrust Him out by Force, from being *Priest* unto the *Lord*: which He was, before this. If this were not a *Deprivation* from a *Right* to *Exercise* an *Ecclesiastical Office*, there never was an Instance of a *Deprivation* in the World. If you will believe our *Adversaries* themselves, He might justly have *imprison'd* Him; or *banish'd* Him out of the *Country*; or even

executed Him. But he chose this, as a *lesser Punishment*, and gives his Reason for not going to greater *Extremity* with him. *I. Kings 2. 26.* *Solomon*, therefore, thought He had a *Right to this*, included in his *Right to the other*; as a *lesser in a greater*. From hence the Argument is plain. If a *Rightful Civil Power* hath a *Right to imprison*, or to *execute*, for the Safety of the Publick; much more hath it a *Right to what is less*: that is, the *thrusting out*, or *bindring by Force*, any *Ecclesiastical Officer* from the *Actual Exercise* of his Office. I shall consider, and explain, this Proceeding of *Solomon*, more fully, in the following Pages. I mention it now, as it justifies me in the present Argument, that a *Right to execute*, or *imprison*, or *banish*, implies in it a *Right to remove an Ecclesiastic from a Place of too great Power and Trust*, to be left in the *Hands of a Traytor*: which one of the *Nonjurors* allows to have been the *Case of Abiathar*, and overthrows his whole Design by it.

2. The Instance of *St. John Chrysostom*, They often in vain mention; and in contradiction to themselves, and their own Principles. He was *banished*: And *banished*, for for speaking against the *Empress*. And They argue, in general, for the Advantage of their own Cause; because his *Successor* was an *Usurper*, not to be adhered to. But, granting this, what is this to their Cause? Let us suppose *Him* to have been a profess'd Enemy to the *State*, meeting with his People constantly to Pray, and Preach, with the utmost Zeal, against the *Rightful Emperour*; and, in consequence of his Notions, setting up *Another*, and denying Communion to All who would not join with him against the *Emperour*. Let them put this Case; and they answer themselves, That the *Emperour* had a *Right*, nay, might be obliged in Duty to *Banish* him, in defence of the Publick: In which, his *Deprivation* would have been so necessarily implied, that his *See* must have been Vacant; and *Another* might have been *rightfully* put into it, according to their own Notions; if done according to the *Local Constitutions* of that Church. Had he been *banish'd* for *Treason*, by a *Rightful Civil Power*; then his *Case* had been something to this Cause; but entirely against their main Principle, even by their own Confession. But as it is, it is nothing at all to the purpose;

pose ; unless it be to prove that, by their way of arguing from it, the *Civil Power* can no more *banish*, than *deprive*, contrary to their own Allowance. To proceed,

Whatever belonged to *Civil Government*, still belongs to it by the *Will of God* ; and is not touched by any *Rule of Practice*, or *Order of Ministers*, instituted by *Christ* : Only, the General Obligation of Obedience declared to lie upon *every Soul* ; and this *Declaration* made for the sake of *Weak Christians*, who misunderstood and misrepresented, the *Liberty of the Gospel*. Now again, a particular Set of *Christians* ; and, (what is the great Wonder) a Set of *Christians*, who upon other Occasions magnify the Office of the *Civil Magistrate* to an *Absolute Uncontrollable* Height, against their *Adversaries* ; taking away with one hand, what they so liberally bestow with the Other ; plead an *Exemption* for themselves ; and plainly prove that They mean their Doctrines of *Submission*, for Others, and not for *Themselves*. For it is in truth, in effect, and in Consequence, an *Exemption from Civil Government*, if they can, under the pretence of *Spiritual Privileges*, and *Ecclesiastical Offices*, bring the World to think that the *Civil Government* hath no *Right* to hinder *Them*, (tho' it may hinder the *Laity*) from destroying it. For it is indeed, to say that, in other Words.

We are often told that *Kings, Princes, and States*, by becoming *Christian*, get nothing, but the *Great Privilege* of being *Subjects*, not only to *Christ* and his *Gospel* ; (which, I must say, are *Words* seldom mention'd by our *Adversaries*, with any such *Concern* as some others are,) but to *Ecclesiastical Princes* : Whom, by calling his *Vice-gerents*, they think to vest with *All* that *Authority* which He himself claim'd ; nay, I will venture to say, in some Instances, with more *mere Authority* than he himself ever claim'd. I will not here dispute this *Point* with Them ; nor enter into that *Heap of Absurdities*, and (in my Judgment) *Blasphemies*, which are implied in this enormous Claim. I will only plead, in favour of *Kings, Princes, and States*, that they may lose nothing by being *Christian* ; and shall think it enough in the present Argument, to argue from their own bountiful *Concession*, that *Ecclesiastical Princes*, or *Bishops*, have no *Right* to depose *Princes*, or ruin *States*.

And my first Argument here, is this. Whatsoever a *Heathen* had a *Right* to do, in his own defence, That the same *King* becoming *Christian*, hath a *Right* to do. But supposing, for instance, One of the first *Christian Bishops*, behaving himself so in all his *Spiritual Offices*, as to make and confirm the Temporal Subjects of the *Emperour*, his settled sworn Enemies, upon Principle; and in an Interest directly opposite to his: This *Emperour* would have a *Right* to defend himself; and by virtue of this, as our *Adversaries* own, to banish or imprison for ever, or even execute this Bishop; in which is implied as I have just now shew'd, his *Deprivation*, and the Vacancy of his *See*. The same *Emperour* therefore, losing no *Civil Right*, by becoming *Christian*, hath a *Right* to the same *Self-defence*: of which the other is only the unavoidable Consequence.

Again, Whatever *Solomon*, or any other *Jewish King*, had a *Right* to; the same remains to that *Prince*, supposing him to become *Christian*. But *Solomon* had a *Right* as he plainly saith of himself, to have put *Abiathar* to death, as a *State-Enemy*; and included in that a *Right* to thrust him from his *Ecclesiastical Office* by Force. The same *Right* therefore remains to *Solomon*, supposed a *Christian*, which was in him as a *Civil Governour* whilst a *Jew*. The same is to be said of all *Supreme Civil Powers*.

From the *Concession* of our *Adversaries*, that *Bishops* have no *Right* to depose or ruin *Kings* or *States*, (supposed here to be *Rightful*;) the Argument necessarily stands thus, If *Ecclesiastical Princes* have no *Right* to ruin the *Supreme Civil Power*; then the *Supreme Civil Power* hath a *Right* to defend it self against them, by Force, whenever that *Ruin* or that *Disposition*, (for they are only different Words for the same thing) is threaten'd and profess'd: And consequently, a *Right* to every thing necessary for that *Self-defence*. The *Civil Power* therefore, may rightfully hinder by Force, their *Actual Exercise* of their Office in publick; whenever it is exercised so as to teach, and inculcate upon their Followers, as well as to pray to God earnestly for the *Ruin* of that *Civil Power*, and the Prosperity of it's Enemies. This hindring by Force, is the *Deprivation* now spoken of; and is the Consequence of that *Concession*. Because it is evident, that supposing a *Civil Power*.

Power not to have this *Right*, it follows, that *Bishops* have a *Right* not to be controll'd to ruin *States* and *Kingdoms* by their Conduct in their Offices ; that is, to *depose Kings* in reality ; which is contrary to the thing granted. Turn it over a thousand times, I am certain you will find the *one* or the *other* true ; unless you suffer yourselves to be misled by the sound of Words. Either *Kings* and *States* have a *Right* to *depose* *Bishops* in Cases now mentioned ; or, *Bishops* have a *Right* to *depose* *Kings*, and overturn *States*. But this is denied at present at least by our *Nonjurors* themselves. Therefore the *former* must be true.

To proceed, As God approves of every thing necessary to *Civil Government*, it is necessarily implied in that, that he approves of no *Powers* or *Privileges* in any Persons upon Earth, which are in such Sense *Independent* upon it, as to be *inconsistent* with it. And therefore, when any of our *Adversaries* assault you with *High Encomiums* of *Ecclesiastical Offices* ; and extol to the Skies the *Powers* and *Privileges* of *Clergy-men* ; debasing every Thing below them : Assure them, That you are ready to pay all due Respect to them, in the Execution of the *Good Work* and *Holy Office*, they have undertaken : But remember at the same time,

Whatever *Powers* and *Privileges*, (be they of never so high a Nature) belong to *Clergy-men*, must come from God and *Christ*. But God, and *Christ*, cannot give them any *Powers* or *Privileges*, in such sense, *Independent* upon *Civil Government*, as to be *inconsistent* with it ; because They cannot encourage any thing *inconsistent* with what they approve of, in every Country of the World equally.

Therefore, no such *Powers* and *Privileges* can belong to any Body of Men, as imply in them that the *Supreme Civil Power* hath not a *Right* to every thing necessary to prevent its own Destruction.

There can consequently nothing be implied in the *Powers* or *Privileges* of *Clergy-men*, to hinder the *Supreme Civil Power* from *depriving* them ; if that *Deprivation* be necessary and sufficient for the Defence and Safety of the Whole : A *Right* in any *Civil Power*, being an insignificant Absurdity, without including in it a *Right* to defend that *Right* from all its Enemies. And again,

If the Gospel hath established an *Independency* of its *Ministers* upon the *Civil Power*, in such Sense, as that the *Civil Power* hath not a *Right* effectually to hinder their *Preaching* and *Praying*, and forming Societies for it's *Destruction*; then the Gospel hath left *Civil Government* under *Subjection*, and entirely at the mercy of it's *Ministers*. But it is certain, that it is so far from *That*, that the Gospel hath left *Civil Government* as it found it; and hath on the contrary, put it's *Ministers* and *Preachers* as far as the *Ends* of *Civil Government* reach, equally under it's *Authority* with all others. *Ecclesiastical Officers* are no more excepted than any others. If they were, there would be an *End* of the *Civil Power*, whenever they pleased to set themselves and their *Congregations* both in their *Publick Prayers* and *Doctrines* against it. As certainly therefore as the Gospel is a *Friend* to *Civil Government*; so certainly, the *Ministers* of it can have no *Powers* or *Privileges* which can imply any *Exemption* in *Cases* which directly affect the *Civil Power*; or which is all one, can imply in them that the *Civil Power* shall not defend and preserve it self from being destroyed by them.

If it be objected, that the *Civil Power*, according to this way of arguing, may proceed to hinder all *Ministers* from preaching the Gospel, and the like, under the same *Pretext*: The Answer is plain, that it is no *Argument* against a *Right* in any Person or Society, because they may *mistake*, and think it implies in it more than it doth. They who make this *Objection*, being in this inconsistent with themselves, as in many other things, allow to the *Civil Power* the *Authority* of *banishing*, *imprisoning*, &c. But still with respect to the Power of *Depriving Bishops*, We find it ask'd (by the Person who wrote with Dr. Hicks's Directions, and under his Eye) *Collect. of Papers*, p. 305. *Doth not this Doctrine allow a Nero, or a Julian utterly to destroy the Church, and thereby to frustrate our Saviour's Promise, that it should continue to the End of the World?* I answer, *No more than Solomon's Right to deprive Abiathar*, allowed the *Jewish Kings* to destroy the whole *Priesthood*, and the whole *Mosaical Religion*. If this was no *Argument* against *Solomon's Right*; no more can it be an *Argument* against the same *Right* in *Others*. I answer again, *not so much,*

much, as the Power of *banishing*, and *imprisoning*, and *executing* ; which is allowed of in general. But I hope the *Nonjurors* allowing this doth, not imply in it, the *allowing* a *Nero*, or a *Julian*, to persecute, to banish, to execute, unrighteously, or unjustly. If it doth, I am sure that is a quicker Way to the destruction of the *Church*, than the *other*. And if it doth not, then there is an *End* of this false Argument. One would indeed *blush* for Men who talk of *Argument*, to read such a *Question* as this : And for Men, who profess so great a Concern for Christ's Promise to his Church, above their Neighbours, to find them in as mean an Opinion of *his* Power, or Veracity, as the greatest Deist himself could be ; and imagining that any thing that a *Nero*, or a *Julian*, can do, can hinder *Christ* himself from fulfilling his Promise.

But there is another thing, which they would do well to consider ; that this same *Objection* would be hard against *Ecclesiastical Power* it self ; which they who make it would willingly preserve untouch'd. It hath proved true in *Fact* that the *Ecclesiastical Power*, under pretence of having *Authority* in matters of *Religion*, hath absolutely, in many Countries, extinguish'd the very Light of the *Gospel*, and put in it's place, nothing but what is calculated to support it's own Exorbitant Pretensions. Will these Persons allow that this is a Good Argument against all *Ecclesiastical Authority* ; because it hath been *abused* against the Good of *Christ's Church* ? When *others* therefore contend that the *Civil Power* must have a *Right* to every thing truly necessary for it's own Safety : Ought it not to be as much allowed by *Themselves*, that Mistakes and Wickedness are not at all justified by this ; but indeed condemn'd by Implication and Consequence ?

That which seems to me to have cast a Cloud over so many Understandings in this *Controversy*, is, the Imagination that this is to intermix the *Civil Power* in matters not of a *Civil Nature* ; and to make it interfere with *Other Powers* of a quite different sort. It will therefore not be improper to shew you how the *Case* stands between them ; and that the very *contrary* to this is true : still remembering the Supposition, allowed in this *Debate*, of a *Rightful Civil Power*.

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Whatever affects the *Civil Power*, let it be in it's first *origin*, never so much of an *Ecclesiastical* or *Religious Nature*; tho' esteem'd an *Article* or *Duty* of Religion by *Those* who embrace it; This makes no difference: If it directly and plainly affects the *Civil Power*, it becomes a matter of a *Civil Nature*, and, in the Eye of the *Civil Power*, can be looked upon as no other. It is of no Importance upon what it is originally founded; or of what Nature it is in its first Principle; or, whether it be embraced by any Set of Men, as part of the Gospel it self or not. Whatever it be, if it directly affects the *Civil Power*, it becomes, I say, a matter of a *Civil Nature*; and is made of Necessity, the Object of the *Magistrate's* Care and Concern.

For Instance, It was a matter of a *Religious Nature*, to *those* who embraced that wild Notion, that the *Temporal Kingdom* of *Jesus Christ* was to be set up by *their Force*. But to the *Civil Power* threaten'd and attack'd by this, it was as much a matter of a *Civil Nature*, as the setting up One of themselves in open Rebellion would have been. Thus in the present Case, *Publick Praying* and *Preaching*, is a matter of a *Spiritual* and *Ecclesiastical Nature*. But *Publick Praying* and *Preaching*, against a *Civil Government*, is, to that Government entirely of a *Civil Nature*; and can be consider'd no otherwise by any one. It becomes *Civil Rebellion*, and is properly the Concern of the *Civil Power*. It may be an *Article* of some Mens Religion: And their *Consciences* may be so framed as to direct them to it; as it was in the Case of the *Fifth-Monarchy-men*. In this respect, they must be left to God, the Great Judge of the World. But as to the present State of things this doth not change the Case. It becomes truly of a *Civil Nature*; and is not at all alter'd by being called *Praying* and *Preaching*, by virtue of any *Spiritual* or *Ecclesiastical Authority*. To interpose in it, is to interpose in it, as it is a matter of a *Civil Nature*, threatening Ruin to the *Civil Power*. And whatever is necessary to the hindring that Evil, is likewise so far of a *Civil Nature*, and the *Duty* and *Right* of the *Civil Power*.

Again, The Exercise of the *Episcopal Office* is a matter, primarily of an *Ecclesiastical Nature*. But the Exercise of
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the *Episcopal Office* to the Destruction of a *Rightful Civil Power*, (which is here supposed,) is of a *Civil Nature*: And the doing whatever is necessary to the preventing that Ruin, can be consider'd only as a Matter of a *Civil Nature*. Now if it be necessary to that End, to hinder any one from the Exercise of *that Office*; this becomes a matter of a *Civil Nature*, because the *Civil Power* is undone without it. And consequently, it is not interposing in purely *Spiritual Matters*, but in *Temporal*, to exert that *Right*, which is in all *Governments* for their *Preservation*.

How often hath it been said by our *Greatest Divines*, that had the *Christian Religion* contain'd any thing in it, tending to the *Ruin* of the *Heathen Civil Powers* then in being; or, Had the *first Christians* spent their Time in their publick Assemblies in *Praying* and *Preaching* against their *Persons*, *Rights* or *Interest*; they could not have been blamed for persecuting and extirpating them? This would not have been any thing more than interposing in a *Matter* purely of a *Civil Nature*; as every thing becomes, let it take its first *Rise* whence it will, as soon as it directly opposes, or threatens the *Civil Power*. This would not have proceeded from any *Right* to mix the *Civil Power* with matters purely *Spiritual*; but from the *Right* inherent in all *Governments* equally of *Self-defence* and *Self-preservation*. This alone is sufficient for the present purpose: For there is no one, who denies the same *Right* to the *Civil Power* in the Hands of a *Christian*, which is granted to it in the *Hands* of a *Heathen*; because this is attributed to it, only consider'd as *Civil*.

The Great Cloud, therefore, I say, which hides the Light from some Men, is the *Mistake*, as if what is here given to the *Christian Civil Power*, ariseth solely from an *Imaginary Right* in that *Supreme Civil Power*, to mix it self in Matters purely *Spiritual*. I have therefore here stated the *Case* in another manner; and shewn that this particular Deprivation, by the *Supreme Civil Power*, is a point of a *Civil Nature*; and ariseth, not from any mixing of *Two Incoherent Powers*, but from the one undoubted and undeniable Principle of *Self-defence*; and from this plain *Maxim*, that the *Civil Power* could not be the *Civil Power*, without

without having a *Right* (properly so called,) to do every thing necessary for its own Preservation from *Ruin*, and for the Support of its *Civil Authority*.

The *contrary Supposition* will confirm what I say. For, supposing the *Civil Power* not to have this *Right*, then it must be true, that the *Ministers* of the *Gospel*, (which Expression I chuse to make use of, because of it's Extent,) have a *Right* to be exempt from the *Civil Power*, in *Cases* which affect the *Civil Power* in the tenderest Parts, and which are therefore of a *Civil Nature*; or, in other Words, have a *Right* to ruin the *Civil Power*, (for *that* must be the Consequence,) and to set up themselves in its very Place, and to make themselves truly and effectually the *Civil Power*. Now this is a manifest Absurdity; a plain confounding of *Two Rights*, as distinct as *Heaven* and *Earth*: and only tends to make *All Civil Power* follow the *Ecclesiastical*. This is, at first, *Imperium in Imperio*; a *Kingdom* within a *Kingdom*; which is, properly speaking, the setting up of *one Authority* opposite and contradictory to *another*, in the same *individual Causes*; the setting up a *Spiritual Power* in opposition to the *Civil*, in those very Points in which the *Civil Estate* of the *Kingdom*, is extremely concern'd, and plainly threatned.

This *Contest* between these *Two Powers*, is an *Absurdity*, and a *Great Evil*, whilst it lasts. But it doth not last long. *The Civil Power*, properly so called, must quickly be swallowed up into the *other*. It is natural to expect it, and true in *Experience*, At *Rome*, all is come by degrees to be lodg'd in the Hands of *One*. And in all other Countries the more blindly and strongly, the *Pope's Authority* hath been receiv'd; and the more extensive the *Exemption* of *Ecclesiasticks* hath been; the *Civil Power*, tho' lodged in distinct Hands, yet hath the more effectually been render'd insignificant; not to be possess'd, not to be maintain'd without a *License* from the *other*: till all other Subjects, as well as *Ecclesiastical*, have been absolv'd from their *Allegiance*, upon several Occasions; and the *Civil Power* (tho' never so *Rightful* in its *Title*, or Good in its Administration) torn to pieces at their Pleasure. For if once this *Exemption* be granted; and it be so, that the *Ecclesiastical* is not under the *Civil Power*, in Cases of the
afore-

aforesaid Nature: the *Civil Power* must be under the *Ecclesiastical*, and live and subsist upon its Good Pleasure, till the time comes of swallowing it up. Nor can there be any Difference in this *Part of Popery*, whether the Pope live at *Rome*, or in *England*. The Sum of the matter is this. n.B.

The Supreme *Civil Authority* must of *Right* be endowed with every Power necessary to it's Defence, as a *Civil Power*. Otherwise it is not the *Civil Power*.

But the *Power* of doing whatever is necessary for preserving it self from being ruined by *Ecclesiastical Persons*, as well as *Others*, is necessarily implied in this.

And consequently must of *Right* belong to it.

And *this*, without the least interfering with *Powers* of another Nature, or with any thing *essential* to them. For it is not at all necessary to the *Church of Christ*, that such or such a particular Person should have a *Right* always to exercise the same Office. If it were, no one could ever be deprived, at all by the *Authority* of the *Clergy*, any more than by *that* of the *Laity*. But it is absolutely necessary to the *Being* of the *Civil Power*, that any *Ecclesiastical Person* should be deprived of his *Right* to the Exercise of his Office, if that *Exercise* of his Office be inconsistent with the Safety of the State; which was the Case of *Abiathar* in *Solomon's* Reign. Now this is all that is included in the *Deprivation* we are now speaking of, viz. the *Right* of hindring an *Ecclesiastical Person* from exercising his *Function*, which he cannot Exercise without the manifest hazard of the State. And, if instead of *Deprivation*, (which happens to be an *Ecclesiastical Term of Art*) the same thing were express'd in those other Words; it could not possibly be denied to belong to the Care and Office of the Rightful *Civil Power*, and *that* only; and that the *Ecclesiastical Authority* interposing in it, would be to mix it self in a *Matter* purely *Civil*, and of a *Secular Concernment*. n.B.

And therefore, tho' it may be said, that *Deprivations* upon other Accounts must be performed by a *Spiritual Authority*; yet certainly it cannot be proved by any *Ecclesiastical Principles*, that *this* sort of *Deprivation* must be so. Because a *Matter* of a *Civil Nature* must belong to the *Civil Power*. Now, whatever, *Deprivations* upon several other

ther Accounts may be ; yet, without doubt a *Deprivation*, upon an Account merely *Civil* is a Matter of a *Civil Nature*. And therefore not only belongs to the *Civil Power* ; but cannot indeed belong to any other ; nor depend upon the *Consent*, *Ratification*, or *Confirmation*, of any other. For if it did, it would be entirely at the Disposal of *that other*, whether the *Civil Power* should be supported or ruined : which is a *Supposition* absurd in it self, and destructive of all humane Society, and therefore cannot be true.

Our *Adversaries* often seem willing to interest the *Scripture* in this Part of the *Controversy*. But it happens that in the *New Testament*, the *Gospel* is so represented, that the *Independency* of its *Ministers* is no more to be found there, than the *Independency* of its *Laity* upon the *Civil Power*. Every *Soul* is equally left *subject* in Matters of Concern to the Ends of *Civil Government*. And *Independency* in these, is as far from the *Sound*, as from the *Meaning* of the *Gospel*.

And in the *Old Testament*, from which they often bring their *Parallels*, there is so plain and so unexceptionable an *Instance* against themselves in this very point of *Deprivation*, that I think their own *Answers* shew the *Impossibility* of getting clear of it. *I. Kings* 2. 27. *Solomon*, upon an Account merely *Civil*, relating to his own *Right* to the *Crown*, thrust out *Abiathar* from being *Priest* unto the *Lord* : And the same *Solomon* put *Zadock* the *Priest* in his room, *v.* 35. that is, *Solomon* deprived *One* of the *Exercise* of his *Function*, to which he had been appointed, according to the *Institution* of *God* himself ; and the same *Solomon* appointed another to succeed him. What can be a more express *Parallel* than this of the *Supreme Civil Power*, depriving one *Ecclesiastical Person*, and putting in another, upon the sole *Consideration* of the *Interest* of the *State* ? But this is evaded.

I. Abiathar, it is said, had not so much *Right* to that *Post* as *Zadock* ; and so *Solomon* did nothing but put out *One*, and put in *Another* who had more *Right*. Now, this admits of a *Reply*, equally disagreeable and contradictory to our *Adversaries* Principles, whether *Abiathar* was *Rightful High-Priest* or not. For if he had the *Right*, then *Solomon* dif-

displaced a *rightful High-Priest*. If he had not, then it is as plain that the Peoples Acceptance with God, and being blessed by God, did not so much depend upon the *regular Succession* and *Right* of Persons exercising the Priestly Office, as our Adversaries constantly contend in this same Controversy. Besides, if this were so ; this is an Instance of a King depriving an High-Priest upon an Account merely *Ecclesiastical*, viz. because he was not the *rightful High-Priest* ; which is a stronger *Argument* against Themselves than we can raise from hence. For, indeed, wherever the *Right* lay ; it plainly appears that *Solomon thrust him out*, not because he had no *Right* to the Priest-hood, but merely because he had shewn himself an *Enemy* to his Title to the Crown : which makes this Instance of equal Importance to the present Argument, whether he or *Zadock* had the better *Right*. The One was displaced, merely as an *Enemy* ; the Other put in merely as a *Friend*. Now the *Question* in hand is, not what the Case was between *Abiathar* and *Zadock* ; but what ground *Solomon* went upon, or what Power and Authority he assumed as a King. And that was plainly this, to remove one High-Priest for being in a contrary Interest, and to place Another in his room, whom he could depend upon.

2. That *Abiathar* had been guilty of *Treason*, one of their late *Advocates* allows to be a good Ground for what he suffer'd. Now, what was this *Treason* but setting up Another Prince in opposition to *Solomon* ? The same Case exactly (in our present *Argument*, in which our Government is supposed to be *rightful*) with the *deprived Bishops*. If therefore the *Deprivation* was lawful in one Case ; certainly in the other.

3. Another Evasion is, That the Church perhaps had deprived him before, tho' it be not so said. Now, if this had been so, and of so great Importance as we are often made to believe ; the Writer of this History would not have omitted it, as a little trivial Circumstance. But how great (I had almost said how wicked) must that Prejudice be, which when the History saith expressly, *Solomon thrust him out from being Priest unto the Lord* ; and again, that the King put *Zadock* in his room ; nay, and relates the very Reasons *Solomon* himself gave, why He would

would not *take away his Life*, as he might have done, but only *thrust him out from being Priest*: Which, after all this, I say, rather than desert a Cause which can't be defended, can *invent a new Account*; and interpose in this Matter, with *it may be, and perhaps*, Solomon did not *thrust him out of that Office*; but *the Church thrust him out from being Priest*; and that Solomon, in what He did, only follow'd *Orders*, and was the Churches Executioner? It may as well be said, that he neither order'd the killing of *Adonijah*, nor of *Joab*, nor indeed had any *Right* over the Life of *Abiathar* (which he plainly claims) without the Authority of the Church, for one is full as plain and expresse in the same Chapter, as the *others*; and all spoken of, as equally flowing from his own Civil Authority.

4. Another *Evasion* is, That *Abiathar* had both the *Title* and *Revenue* of *High Priest* after this. But it is very plain that, what Revenue soever he had, was Matter of *Favour* and *Mercy*, not of *Right*; and only a *Permission* from *Solomon*. His being called *Priest* afterwards, can't possibly prove that he was not thrust out from being *High Priest*, as the Text expressly saith. For he could not possibly be *thrust out from being High Priest*, and yet not be thrust out, at the same time. He could not be out of his Office, and in his Office, at the same Instant. Nor is it of any Importance in this Question, whether *Abiathar* was afterwards only call'd *Priest*, as one that had been *Priest*; or whether he really was so, or not. For if he was really so, he was *restored* to his Office by the same Civil Power; by *Solomon* alone: (tho' I can't see how this *Supposition* is consistent with the *fulfilling the Word of the Lord*, as it is said in this same place, referring to *I Sam. 2. 35.*) And this, I think, will be still more in favour of the Civil Power.

But these *Evasions* are all in vain: and so it would be, if they could find never so much difference between the Circumstances of the *Jewish Priests*, and the *Christian Bishops*. The great thing, which they can never get rid of, is, that it is still, (let them say what they please, and turn it round till their Heads are giddy with it,) an Instance of a *King*, a *Secular Prince*, a *Subject*, in their Phrase, of the *Ecclesiastical Power*, in Religion, *depriving,*
removing,

removing, thrusting out, by his own Authority, his Ecclesiastical Superior; thrusting out by Force, the Priest of the Lord, from being Priest of the Lord; taking away what He never gave; nay, what Abiathar had from God Himself. Let them put it in as high, and as terrible Words as they please; still it is very plain that Solomon ventur'd at it, in his own Defence; and this, without Censure, from God or Man. The Point is too evident to be denied, that Abiathar was in an Ecclesiastical Office; that He was thrust out, or deprived, by Solomon, v. 27. (and not by the Church;) that the King, not the Church) put Zadock in his room, v. 35. and that Abiathar was never again in that Office, from which He was once thrust out, because the Place was filled with Zadock; who is named before Abiathar, When He is called Priest, ch. 4. v. 4.

In the present Question therefore, the Argument from Solomon's Example, can be no other than this, Solomon thrust out, or deprived Abiathar, from being Priest; who was before Priest of the Lord; and the same Solomon put Zadock in his room: and this, upon an Account merely Secular and Political.

Therefore, if his Example be of any Importance, it is the Right of the Supreme Civil Power to deprive Ecclesiastical Persons, and place Others in their room, when Self-Preservation really and plainly makes it necessary. Consequently, this Instance of Solomon is a plain Instance against the general Principle of our Adversaries.

This Instance of Solomon is likewise as I have shewn before, a plain Instance of a King's having not only the Power of Imprisoning, Banishing, Executing, &c. but of Depriving: and a Proof that, if Deprivation secures the State, the State may chuse that Punishment which is less, before another which is greater, and to which it hath a Right.

One Thing I must repeat, before I leave this Instance. Either this thrusting out Abiathar from being Priest unto the Lord, (or, in Dr. Hicke's Language from his Throne) was a Matter of a Civil Nature; or of a Spiritual Nature. Let them chuse which they please. If it were of a Civil Nature, then, as such it was perform'd by the Civil Power. If of a Spiritual, it will be of worse Consequence to the Cause of our Adversaries, because it will give to the Supreme Civil Power all the Right, which Solomon's Example can give, to interpose in Spiritual Affairs. Nor need the Fate of Corah (so often men-

tion'd by our Adversaries) terrify them; because *Solomon* ought much more to have been terrified by that, if it had related to this Case: Whereas it is plain, *He* thought it of no Concern to him, acting for his own necessary Self-Defence.

I have thus traced the Reasonings, and Insinuations, of our *ADVERSARIES*, back to their Original and First Spring.

And I hope, I have fully satisfied You, in the particular Controversy between Them, and the Protestant Succession, now fixed amongst us, in Exclusion of the Popish Line, that the Nature and Ends of Government, the Will of God, and the very Being of our Laws and Constitution, absolutely required this Exclusion, and this Settlement; and therefore certainly justify the Right and Title of that Illustrious Family, now upon the *Throne*, to the Consciences and Approbation of all who will think, without Prejudice, upon this Subject: and likewise in their General Controversy with all *Civil Power*, to which they absolutely deny the Right of deposing *Bishops*, and other Ecclesiastical Persons, that I have proved this Right to belong to it, from the very Nature and Essence of *Civil Government*; as something so necessary to it's Preservation, that it may (at any time) be ruined and dissolved without it; which is the highest sort of Proof; and confirm'd, as I have shewn, by the *Gospel*, as well as by a plain Instance under the Law.

Supposing therefore, (what I never can grant for the Sake of the Honour of God, and of the *Christian Religion*,) that their Grand *Spiritual Topicks*, had any Reason in them; that the Benefit of God's own Appointments to You, depends upon a Regular, uninterrupted Succession of Rightful *Bishops*; (which God's Providence never yet, in Fact, kept up, as far as we can judge of things;) or that your Communion with any *Bishops*, succeeding such as have been deposed by an unlawful and undue Authority, destroys all your Title to God's Favour (which *He* himself hath never told you;) I say, supposing these and the like Points, with which they amaze, rather than convince, their weak Followers; yet, here you may have a Resting Place, and you see how the Cause lies before you, as to the Concerns of our own Nation, to which they apply the whole.

The Exclusion of the *Popish Line*, from all *Civil Power* o-
ver

ver this Nation, was necessary, just, and lawful. That Civil Power, from which they were excluded, was justly lodged in the Hands of the next Protestant Heir. The Supreme Civil Power, having then the true and proper Authority of Government, had a Right to every thing necessary to its own Defence and Preservation : And consequently, had a Right to depose those *Bishops*, who refuse to give any Security of their Allegiance, and actually set up another Civil Power in Opposition to it. And the Possessor of the Crown, has certain a Right to name others to succeed Them in those Bishopricks, as any former Kings had before, to name Those very deposed Bishops.

There is no Terror therefore, from their Allarms, even upon their own Notions of Regularity and Schism : because, these Bishops having been rightfully deposed, their Successors are the Regular *Bishops* ; the *Churches* of their Successors are the true *Churches* ; the setting up Altars against their Altars is the true Schism ; the Centre of Unity is with Them ; and God's Favours and Graces, dispensed by Them alone. And much less Terror to You, from the Excommunication denounced in one of the Canons of the *Church* against all who deny or impugn the King's Supremacy in Ecclesiastical Causes ; which some of them have the Vanity and Blindness to alledge in favour of Themselves : arguing that the King there mentioned, is the Rightful King ; that the Rightful King is the King whom They own ; that all who join in the present Establishment deny his Supremacy, and consequently are excommunicated by the Canon ; upon which Excommunication these Christian *Divines* command all God's Wrath to attend. One would think, it were enough to repeat this, to fill all their own Followers, with a Detestation of such Principles, as make the Gospel thus vain, and romantick, and barbarous. But their Weakness, is here equal to their Presumption. For there are Two Ways, to which they lie open to their own Denunciations. The first is this. If the present Establishment should happen to be Rightful, (as I have proved it to be, from the strongest of all Civil Principles,) then, these very Men themselves are the Excommunicated Persons, entitled to all the Evils of their own Hypothesis, supposing it to be true. The other Way concludes against them, more certainly. For, all the World knows that their great Advocates have zealously and openly denied the Supremacy of all Kings ; as well of King *James* ; as of King *WILLIAM*, and King *GEORGE*. From whence it follows, that either they do not believe themselves in the terrible things they tell us of Excommunication, and only use them, as they would Stories of *Hobgoblins* and *Bugbears*, to frighten the weakest of Women and Children ; or else, that their principal and mighty Advocates, and all their Followers, have lived and died in that miserable Condition, in which they describe such Persons to be ; that all their sacred Offices were invalid to their People, and Nullities in themselves ; and that their own *Bishops*, and their own *Churches*, are unchristian'd, and unchurched, by themselves.

And

And again, when they tell you in some Places that *Polluting* or *Immoral Prayers*, and *Polluted Worship*, are sufficient Reasons for setting up, and continuing *Bishops* against the Claims of other *Bishops*; this inevitably leaves in your own Consciences the Judgment of such Prayers, and such Worship: And this alone, upon their own Church-Principles, layeth an Obligation upon All, who sincerely judge the *Papish Line* to have no Right, and the *Protestant Line* to be Rightful, to depart from the Communion of the *Non-juring Bishops*, and their Worship, in which they think God affronted by immoral Prayers; and to join in other Worship directly opposite to it. Nor can they possibly find out any Ground for condemning this procedure, but this One, which it is high time to be ashamed of, on all Sides, *That Men have a Right to judge about Doctrines and Worship, if they judge as We our selves do: But if they differ from our Judgment, they have no such Right at all.*

I do not love, I confess, so much as to repeat the principal Branches of their Beloved Scheme: They are so different, from whencesoever they come, from the Voice of the Gospel. But the Artillery of our Adversaries, is certainly thus turn'd against Themselves. And, methinks, it should move them a little, to consider no more than this, that, unless they are infallibly certain, both of their Principles, and of their Conduct; it may be true that their *Bishops* were rightfully deposed; and that then they have themselves framed a System, to cast Themselves out of God's Favour, and to conclude Themselves under that State of Damnation, which they have invented for Others.

But this is not all that ought to be said to such a System of Powers and Privileges, as They have annexed to their Spiritual Offices: to create, one would think, the Horror of a dreadful Veneration, rather than the Affection of a Reasonable Respect. What I have just now remarked, may shew that there is so much to be said, upon the best and truest Foundations, for the Right of the Supreme Civil Power of this Kingdom, against the Deposed *Bishops*, that it is not out of any fear for our own Cause, that we need to deny their Scheme of *Church-Power* and *Sacerdotal Privileges*; because the whole may so easily be turned against Themselves. But this Matter is of that great Importance to all Humane Society; of that Scandal and Reproach to Christianity it self; of that Malignity in its Influences upon the whole of true Religion; and of that Indignity to the GOD and Governour of the World; that it is, not only in our Adversaries, but in All Parties, and on all sides, universally and constantly to be opposed. This, therefore, will be another safe and easy Method of securing your selves against their Spiritual Terrors and Allurements.

When they would alarm you, (as their Fellow-Labourers the *Papists* do,) by telling you that you cannot hope for the favour of God, but in the strictest Communion with their Church; (which is the true *Church of England*, governed by *Bishops* in a Regular Succession;) that God hath himself hung your Salvation upon this Nicery; that He dispenseth none of his Favours, or Graces, but by the Hands of Themselves, and their Subordinate Priests; that you cannot

here Comes now the topicke. a^t immoral prayers
viz the prayers made for y^e Kg. Which they suppose
to have no Right to y^e Crown.

of many kindes. Natural, Civil, & Religious. a Chief Title
there is y^e Like is That I must the Successor be

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Succession No Certain foundation for Natural descent
or inheritance

Let any man of common sense judge w^h person
w^heverth can have Succession to keep up & main-
tain truth Righteousness & holiness. Since the
w^hich w^here can be no Religion.

Natural Succession, for instance, did not hinder
Solomon David's son from becoming King of Israel
because w^hat

Natural & even God's instituted Succession can
not hinder Natural & Civil Affairs & persons
from Deviating from their Good Father's Will
w^h again

Could there be a better Succession than w^hat
proceeded from Christ to his Apostles?

cannot be Authoritatively Blessed, or Releas'd from your Sins, but by Them, who are the *Regular Priests*; that Churches, under other *Bishops*, are *Schismatical Conventicles*, made up of Excommunicated Persons, both *Clergy* and *Laity*; out of God's Church, as well as out of his Favour: I say, when such Arguments as these are urged, you need only to have recourse to a General Answer to this whole Heap of Scandal and Defamation, upon the Will of God; the Gospel of Christ; and the *Church of England*, in particular.

You may tell them securely, that you have not so understood the Nature of that God, who is your Governour, and Judge; that you have not so *learnt Christ*; or the Design of his Gospel; or, even, the foundation of this particular part of his Church, reformed and establish'd in *England*. The following Arguments will justify you; which therefore ought to be frequently in the thoughts of All, who have any value left for the most Important Points.

God is just and equal, and good: and, and as sure as He is so, He cannot put the Salvation, and Happiness, of any Man, upon what He himself hath put it out of the Power of any Man upon Earth, to be entirely satisfied in. It is certainly Absurdity, and, I fear, Blasphemy, to Suppose that God hath given away the disposal, either of his Mercy, or of his Wrath, out of his own Hands, into those of weak, vain, and passionate Men, as capable of all Errors, and of all Wickedness, as any of their Brethren. And, if He hath not; then you may, with security, as you ought in duty, depend upon Him alone, and wait for His final Determination.

It hath not pleased God, in his Providence, to keep up any proof of the least Probability, or moral Possibility, of a Regular Uninterrupted Succession. But there is a great Appearance, and humanely speaking, a certainty of the contrary; that this Succession hath been often interrupted: especially in the opinion of Those who maintain all *Lay Baptisms*, and all Offices performed by Persons, who either have been irregularly ordained, or have forged their Pretensions to Ordination, to be mere Nullities: There having been certainly a great Number of such like Instances.

It is highly absurd, to put so important a Point, as God's favour, and Eternal Happiness, upon what no Man living can ever be acquainted with, to his Satisfaction. But still more absurd, to put it upon a matter, the contrary to which appears to be true. This is the Case here. This *Regular Uninterrupted Succession* of Persons qualified and regularly ordained, is a matter impossible to be proved. Nay, the contrary is more than probable, upon all Historical Evidence: Which we receive in other Cases. Therefore, your Interest in the favour of God, can have nothing to do with it. As sure as God is just, He would have laid this Matter open and plain to the Capacities of those whose Salvation was to depend upon it. Now, He hath in fact been so far from making this plain, in his Providence; that He hath rather made the contrary plain. Therefore, This cannot be the Point, upon which your Salvation can at all depend.

none of you could prevent Division Christ Calling
did not keep judas. Now if another Calling Amongst
numerous & pharisees. but again w^t Connexion has truth
Righteousness & holiness or any of them with Succession
of any kind. naturally Christ is Religious. a Christ of Truth
Character or y^e like is Just & must the Succession be true

has ye same employ^{ment} even in y^e same place a Ver^y
up^{on} y^e successor to make him like y^e predecessor?
Elizabeth indeed succeeded to (50) Eliza^{beth} but did she

Amongst our selves particularly, the Case will admit of another Argument, drawn from the peculiar Circumstances of our Church, and the inextricable Difficulties arising from them : which I would not so willingly speak of, were it not, that the Church of Rome is making continual use of this sort of Argument, in which some Protestants take so much delight. It is very well known that, ever since the Reformation, there hath been a Regular Succession of Bishops kept up, certainly in Ireland; and probably in England also, by the Church of Rome. At least we may have leave to suppose it; and that is the same thing, as to the present Argument. It is as well known that several of the first Protestant Bishops, were named by the Lay Power, as Successors to Bishops, who were deprived solely by that Lay Power. Nor can there be any Regular Succession in the Protestant Church, whether of Nonjurors, or Others, but what must come down from those Bishops, whom yet our Adversaries must deny to have been Bishops, upon the Account of those Lay Deprivations.

Ask our Adversaries therefore, first, What should we have done, upon their Principles, for any degree of Reformation? Not only, for our Church of England, but even for their own? To wait for it, in a Regular way, from the Hands of the Popish Bishops, and Clergy themselves, in whose Eyes it was worse than Death, had been to give Consent to all Superstition, and Wickedness, in expectation of what would never have come to pass. And to have it from any Hands but theirs, will, I fear, upon their Principles, give a Nullity to the whole : As this cannot be done, without setting up Altar against Altar; and one Succession of Bishops against Another.

But, as we have received from our Fore-fathers a Reformation; and have a Church, which these Gentlemen think so well of, that they will allow no Share of it to Any but Themselves; talking much of the Succession of their Bishops, and the like : Ask them, how we shall decide the matter, (not between Our selves, and Them, but) between their much Dearer Friends, the Roman Catholicks, and Them : Whom they have never yet declared to be Excommunicated, or out of Christs Church; or without Christs Ordinances. Where there is Bishop against Bishop; and Altar against Altar; the one side, or the other, they tell you, must be (not only mistaken, but) void of all pretences to the Privileges of the Church of Christ; or even to the Name of Church. Now, the Papists have one Regular Appointment, or Uninterrupted Succession of Bishops, undefiled with the Touch of Lay-Hands : And They, according to Themselves, have another. By virtue of the former alone, the Popish Laity receive the Authoritative Blessing; and the Authoritative Absolution : And by virtue of the latter, the People, in Communion with the Nonjurors, receive the same good things from their Priests. But I have never heard yet, that this present Popish Church, in England, or Ireland, hath been condemn'd by our Adversaries, as No Church : and all its Ordinances declared Null; and its Succession, Irregular, or Insignificant. And yet, upon their Principles, if the Appointment of Romish Bishops here be Regular; there cannot be Another, in opposition to it, Regular likewise. If the Popish Church here, be a Church;

supposed to be such, if any Succession could then, have any Effect probably it should be the y^e Church to y^e Church but how could it be the y^e Church? It should be the y^e Church. Can there be any Authority in it to be dissolved up^{on}. But y^e gates of hell shall not prevail over y^e Church? then the consequence

How can it be understood that Non-jurors can not make use of it

here comes the Lay Denigration of Romish
by the Secular power at y^e Reformation.
For introducing by in y^e form by y^e same
Secular power. The Romish by in the mean
while having kept their possession of no one
named the by the room for denied.
Romish by so y^e room that need not need
altar as it is. It has been observed
this appears very plain even by y^e practice of y^e Church
of England & Ireland in w^{ch} they popish priests who
had been Ordained by any of those who have
succeeded y^e popish by since the Reformation
are admitted in the Church of England
wth out a new Ordination but

don't we admit y^e baptism? it is admittance of y^e bap-
tism ought to oblige us to admit y^e orders of y^e Church.
baptism we admit we ought to admit y^e orders of y^e Church
senters & not doing it we are admitting a schism of y^e
Church of Rome I think we accuse our selves of schism
for 'tis not they who separated from us but we from
them & in admitting y^e orders & admitting y^e orders
we suppose y^e a Church & we are y^e persons who
have raised altar ad' altar & if a altar be not a
true one neither consecrated for y^e same service
be admitted at ours
y^e altar altars are no less idolatrous as those of the
heathen & y^e priests could no more be admitted than
those of y^e heathen or of y^e Jews.

But did not many of our Reformers receive y^e orders
in y^e Church? now how many of y^e Jewish Church
with priests were probably converted & preached y^e
gospel. their Conversion before Christianity was
established was their ordination; but as when Chris-
tianism was established & settled y^e ordination Jewish
or pagan could no more be received so y^e ought
not now to be received. do ye think of David's usual
48 20 Come out of her vessel & 4 was their orders.
But now y^e Reformation & could it be Romish
which upon the altar idolatrous and no orders for y^e same
to be admitted unless we grant current law null.

y^e Non iuror Arguments taken from a Lawfull Succession
turned ag^t them

then, these new Protestant Churches, cannot be truly so. If the Ordinances in that be valid and good; the Ordinances in their Own must be Null and Void: Because it is set up, Altar against Altar, and Church against Church, and One Succession of Bishops against Another.

The Advocates of the Church of Rome, therefore, are so wise, as to turn these Principles of some profess'd Protestants to their own Account; and delude many weak Minds, of such as have been first deluded by our Nonjurors, by speaking to them, in this manner. Your own Guides and Doctors, put your Title to God's Favour upon your adhering to a Regular Succession of Bishops and Clergy; and upon the Nullity of God's Ordinances to You, in any other Way, set up in Opposition to this. They go so far as to nullify the Qualifications of such as have succeeded Bishops, deprived by the Lay-Power only; and of such as set up Altar against Altar, and Succession against Succession, where there is a Church before. Now, their own Succession of Bishops is set up, in Opposition to Ours; which is as regular and uninterrupted as that was before the Reformation, from which alone they are willing to derive the Validity of their own Ordinations. Their Altars are set up against Ours; their Churches against Ours: which They have never yet declared to be No Churches. We have the most regular Succession, from which Theirs is a Deviation. Therefore, upon Their own Principles, Ours is the True Way to God's Favour. At least, they must acknowledge, in their Way of Arguing, that, if you cannot Communicate with Us, you ought to live without the Appearance of the Ordinances of God; rather than Communicate with Them, who are Schismatical, upon their own Principles, and Excommunicated by Us. Besides, some of the Bishops, in their own Line of Succession, all the World knows, at the beginning, succeeded Those of Ours, who were deprived by the Civil Power only: and therefore, by Themselves, must be acknowledged as Schismatical, and not to be followed without the Forfeiture of God's Favour.

When a Popish Priest attacks one of the Followers of our Nonjurors with this Argument; I profess, I see not how He can possibly answer it, without forsaking Their Principles. It is not enough for Him to be taught to say, that the Bishop of Rome never had any Rightful Authority here in this Island, to make, or unmake, Bishops. For if that were sufficient to annul the Validity of the Popish Succession of Bishops, it will as much follow that there was no Episcopacy, no Church, here, before the Reformation, as since: which these Persons will not, for the World, agree to, because it will render invalid their whole Sett, and Succession of Clergy; whose Powers to serve God in his Church, they are not content to derive from God's Will, any otherwise than by a regular Succession of Bishops and Clergy. Besides, if their Principles would let them go so far, this would not at all heal, or make up, that Chasm, or Gap, which is in their Succession, by the Lay-Deprivations, almost at the beginning of the Reformation.

Nor is it enough to affirm, (as Dr. Hicke's, Coll. of Papers, p. 163.) that the Popish Bishops are the Anti-Bishops to the Reformed Bishops, and particularly in Ireland, where, (saith he,) if dangerous
and

and corrupting Doctrines, and corrupt Worship, condemned by the Protestants, do not justify the setting up and continuing of other Bishops in every Diocese of the Church, from the Beginning of the Reformation, then the Protestant Bishops there have been all along Anti-Bishops, and by Consequence the Irish Church (or, the Church of England, which is all one to the Argument) is, and hath been Schismatical, &c. or what He saith, Page 167, speaking of Anti-Bishops by Intrusion, and False Doctrine; viz. such were the Popish Bishops in Queen Mary's Reign, who were put into the Sees of the displaced Protestant Bishops, as He thinks, some of them were. These things come not up to the Point: nor will they answer our Difficulties, For the Questions here, are these.

Is the Popish Church in Ireland, a Church, or not? Doth Their being Anti Bishops, or their corrupt Doctrines, and Worship, render invalid all their Administrations to their own People? If it doth not; then in some Cases, there may be Anti Bishops without that sad Effect on either side; and Polluted Worship, without the dreadful Consequences, which are sometimes set forth. And if the Romish Pollutions have not this Effect, even under Anti Bishops, it is to be hoped Others may come in, for a Share of this Favour Again,

Are these Cases to be judged of, from Importance, and particular Circumstances? Then, there is an End of the Absolute Necessity of one particular Regularity, in order to God's Favour; and the Dispute must come to Arguments of another nature.

Again, who is to judge of corrupt Doctrines, and polluted Worship? They, who approve of them, and require others to join in them? or, They, who are required to approve them, and to join in them? If the former; then, there never was, and never can be, any such thing as Corrupt Doctrines, and Corrupt Worship, even to justify any Protestants from setting up at first, or continuing afterwards, Protestant Bishops in opposition to Popish. If the latter; then, whatever Body of Christians thinks the Doctrines and Worship of the Nonjurors to be Corrupt and Polluted, is justified, in setting up and continuing Bishops and Clergy, against Their Bishops and Clergy. Farther,

What is it that justified the Protestants, as He acknowledges, in setting up their own Bishops? Was it, that the Popish Doctrines and Worship were actually corrupt; or that the Protestants were perswaded in their own Consciences that They were so? The latter, without doubt, as appears from this Demonstration. Take away from them this Perswasion; they are so far from being justified that They are condemn'd for their Departure. Give Them this Perswasion again; They are condemn'd, if They do not separate. Or, in another manner, Suppose a Papist, not perswaded of that Corruption to separate; He is for the want of that Perswasion alone, condemn'd: Suppose a Protestant, or one thoroughly perswaded of that Corruption, to separate; and He is justified in so doing; or not to separate, and He is condemn'd. If this were duly and impartially consider'd, it would be impossible for Men, to unchristianise, or, unchurch, or declare out of God's Favour, any of their Fellow

Sincerity but of such passion as the Creatures, could of Condemnation for if papists do not separate for want of persuasion yet there be corruption in the church and do not separate he is sincere he does not contribute with the principles of his Conscience in what he does. Since the Conscience so it is plain yet the author speaking of sincerity means a man grounded on truth.

Ball

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To y^e UnCovenanted Mercies of God
W^{ch} W^t they are or how far they
will Extend we know not.

To Thee & thy Children is y^e promise
Made There is a Covenant

as I got Mention in Galat 3. 16 to Abraham
& to his seed were made y^e promises.

Covenants are Positive & in express terms
y^e with it no man can pretend any thing to

be a Covenant for to say he has shewn to
us no other way has made no promise in y^e

gospel to any y^e are not in y^e way. it do
Establish a Positive thing. I prove it by a

Negative to prove y^e I am a Christian
Must not be Contented to prove y^e I am

Neither an Atheist nor a Deist &c
a Covenant must needs Mention persons by

name as above To Thee & to thy seed &c
I psalm 136. 4 The Lord I have sworn thou art

a Priest According to y^e Order of Melchisedec
but this Covenant with the Father say, is made not

persons not at persons whose Children ought to
succeed but at persons whose Calling qualifieth

them to be members of that Covenant & to
of y^e same Calling to succeed them. this is true.

Who are those? These are y^e Apostles & y^e suc-
cessors. if y^e be any such word as successor

word let y^e me shew it but if there be no
word let y^e not strain the Scriptures. for

Read Mark 16. 15, 16, 17, 18. Go & preach y^e

Gospel to every Creature. he y^e believeth it is
baptized shall be saved. but he y^e believeth o^r
shall be Damned. If these signs sh^l follow y^e mⁿ
y^e believe in my Name y^e sh^l cast out Devils
y^e sh^l speak with new tongues, y^e sh^l take
up serpents, If of y^e y^e do with any deadly thing
it shall not hurt them, they shall lay hands
on y^e sick & they sh^l recover.

that is said of all believers in Javal Anecdotes or
not I wonder if we may remember y^e phillips
who was not an Apostle, y^e made Miracles in
Samaria Acts. 8. 6.

farther y^e Quaker will dispute y^e hierarchy
of y^e Church as it is now in y^e Church
being ^{long been} established by y^e Apostles &
y^e with any proof & so he will have y^e
sort of people to have a to be one of the
partners of y^e Covenant, with any proof it
is bold, not to say blasphemously, to
throw out of y^e Covenant, whosoever do
not admit such a scheme of hierarchy.
his impudence is in assevering being in
stead of reason, but y^e author of this present
writing does manifestly prove y^e the Cove
nant is with believers.

That faith, rather y^e faithfull, & oppose unfaith
full, & set up for themselves, whether they have
Leaders or no, their Conscience being their
Leader.
y^e members of y^e Church of Eng^l have a reel.

Reverence for y^r bps, & to have foreign Church
y^t with a great deal of Reason: y^t order or
y^r Degree of Clergy, being a venerable body;
but to make use of that Reverence to y^t God
to inveigle y^e people into a belief of a di-
vine Covenant, w^{ch} should suppose it be
wherever the like is not to be met with
is no Christian Covenant; & y^t they are to
be looked upon as no covenanted, & pro-
mise we have no share to y^e promises of the cove-
nant no less than to others all Christians
y^t such hierarchy is an Ecclesiastical
Constitution w^{ch} though convenient in
y^e Church of Eng^d, w^{ch} for many re-
asons is not to be allowed, however
not to be supposed divine, & y^t it was
instituted by y^e Apostles, not his Successor
that the same when instituted made
way for popery. If y^t it is exalted
here it is like to ^{have} like effects, & con-
firms y^e Church of England in a pro-
bable Union wth y^e Church of Rome
especially of Rome's Order; though
administered by the Idolatrous Superstition
of Tyranny & Power. It is plain y^t that
ought to be looked on as tainted, & unwor-
thy to be admitted by Reformed Churches
w^{ch} are without any Reprobation, & much less
Idolatrous Christians; so much y^t last ought
to admit the Orders of them, w^{ch} indeed
for now taking y^e principles of this kind

whereas he is in case he do act consistently with the
principles of his Conscience in w^{ch} do sincerely Con-
so it is plain y^t y^e Author speaking of sincerity means a man
grounded on truth

Creatures, upon any lesser, or indeed, any other, *Consideration*, than that of a wicked Dishonesty and Insincerity; of which in these Cases, God alone is Judge.

But here the *Nonjurors* will tell *Us*, (as Dissenters from *Them*, who have set up *Churches* against *Their Churches*) that We are condemn'd, unless We can prove their Doctrine, and Worship to be Corrupt and Polluted; or that any thing sinful is required in their *Communion*. But, *To Whom* must We prove this? or, *To whose Satisfaction*? *To their Satisfaction*, who are confident of the *contrary*; and maintain it to be the most undefiled? or to *our own*, whom They expect to conform to it? This will presently be determined by putting the following Case. The *Nonjurors* separate from the *Popish Bishops*, because of corrupt Doctrines, and polluted Worship. The *Popish Bishops* tell them, If indeed, any thing Sinful can be proved to be required of You, in our *Communion*, We acknowledge, You are justified in your Separation: and This, on the other hand, The *Nonjurors* acknowledge to be the only Point that can justify them. And, therefore, They readily answer, that They can prove this evidently to the Degree of *Demonstration*. The *Popish Bishops* answer Them, Your Arguments are far from proving it to *Us*; and reply to Them, with equal Assurance, and Confidence of being in the Right. The *Nonjurors*, I am persuaded, will then answer thus. We are not obliged to wait till You your selves are convinced. Our Business is to satisfy our Selves, and not You, of the Unlawfulness of Communicating with You. We have proved it to our own entire Satisfaction. And therefore, We are obliged in Conscience to separate from You; even tho' We can't convince You your selves that our Arguments have any Weight in them.

Let this be applied to all like Cases; and it will be a certain Rule to go by, that, as the *Nonjurors* themselves allow the corrupt Doctrines, and polluted Worship, of the *Popish Bishops*, to be the true Ground of their own Separation, and setting up *Churches* against their *Churches*; and that They are obliged to prove this, to Themselves only, and not to the Conviction of those *Popish Bishops*; before They set up *Bishops* against Them: So, the Separation of Others from the *Nonjuring Bishops*, is as perfectly Justified, by the Honest Perswasion of Those who Separate from Them; whether those *Nonjurors* themselves think their Reasons good, or not. Otherwise indeed, all Parties are the sole Judges in their own Case: and the *Popish Party* alone must, in the End, be in the Right, because They were in Possession when the first Separation of *Protestants* was made: Which therefore can never be justified, if the *Romish Governing Church*, (in the New Phrase,) were the sole Judge, whether Their own *Communion* were sinful, or not. There are Two good Reasons for making this Controversy the Occasion of speaking these Things: That our own *Church* and every *Protestant Church* in the World, may not be absolutely condemn'd; and that the Equitable Law may appear evident beyond all Exception, of Not Judging any others by a Rule, by which We always refuse to be judged, Our selves.

All this may, methinks, serve to allarm our Adversaries themselves,

selves, upon their own Principles, about the Danger, their own Church of England is in, by their way of Proceeding. And Perhaps, They, who seem to have but a very faint Notion of the Honour of God, and the Design of the Gospel, any farther than They suppose Them to go hand in hand, with their own Particular Sect, and Church, may receive the first Impression and Suspicion of their being mistaken, from this manifest Tendency of their own Principles, to Unchurch Themselves; and to reflect back upon their own People and Clergy, that Excommunication, and Damnation, which They are so freely dispensing abroad, all around them.

But if any of the *Popish Advocates* should offer such Arguings to You, as I mentioned just now; there is the same easy Way of answering Them, which there is, of replying to our Protestant Adversaries. You can tell them, that You have not such Notions of God, as to think it consistent with his Nature, to wrap up the most Important of All Points in Clouds of Obscurity, and Uncertainty; that in Fact, there must have been frequent Interruptions in the Succession of the Christian Clergy; that the Gospel layeth no stress upon this Matter, but a great deal of Weight upon things of quite another Nature; that You imitate our First Reformers, who Scorn'd to take their Claim to the Purity of the Gospel, from such Topicks; that You do not put the Cause of the Reformation, and of the Church of England, upon such Trifles; but upon Your own being sincerely persuaded of the Necessity of departing from Those, who had departed from God, and destroyed the whole Design of his Gospel; that God and Christ could not but approve of this, and therefore, could not but approve of Those of the Clergy who did at first, and have since, joined in it; that You cannot put either Their, or Your own, Eternal Salvation, upon their Regular Ordination, and Unbroken Succession from the Apostles, because this would be to put it upon the Invention of Men, and not the Declaration of Christ; and indeed, upon what You may be very well assured, never was; that, tho' you have all Respect for what is Fitting, X Orderly, and Decent, yet, you cannot in Conscience absolutely depend upon any Sett of Men for the Terms of Salvation, whilst the Gospel it self lies open, without renouncing Christianity: nor expect God's Graces, Benedictions, or Absolutions, from any Hands, but his own; without affronting Him: nor put the Eternal Happiness of Mankind, absolutely, upon their agreeing in One External Communion, with any one particular Sett of Clergymen, without the absurd Supposition that God prefers an Impossibility before the Truest Sincerity of Heart.

And here, I cannot forbear to mention an Argument, which I think amounts to a Demonstration, in the strictest sense of the Word, for the Truth of what I have now said: And which I would apply now particularly to our Adversaries themselves; that they may the better Feel the force of it, in their own Case. You say, that God's favour is not dispensed, but in the Strict Communion of your particular, little, Body, or Church. I am not now going to accuse you of a Heresy against Charity, as You do the Donatists, who had only just the same Uncharitableness of

in order viz
y^t whosoever keeps Communion with any body
or Corporation of persons. Wh^o his Conscience doe
tell him to be. Superstitious & idolatrous, & y^t he
ought to separate from such a Communion is
Self Condemned, & by consequence y^t he is
to separate from y^e same.

y^t no man, as a Christian, ought to keep
any Communion with Christians, as Christians,
for y^e service of God & y^e salvation of his
soul, but by a principle of Conscience grounded,
not upon y^e Reverence w^{ch} he has for his Lea-
ders; but upon y^e truth w^{ch} those Leaders do
teach him. Wh^o is plain even by y^e Apostles
L^od Creed in W^{ch} y^e Cath^o Church
is immediately after Called y^e Communion
of Sts. it is plain, y^t when his Conscience
doe tell him y^t, y^e body or Corporation of
man wh^o he is in Communion with,
is not y^e Communion of Saints, & by
Consequence, no part of y^e holy Catho-
lick Church, w^{ch} he believes, it is
very plain, y^t he must need separate
from the same; even if, ^{he} was forced to
live with any outward Communion
with Christians; neither more nor less
than if he was in a Wilderness; y^t he
ought not to Communicate with Savage;
Worshippers of Sun, Moon, Stars, & the like
for, if y^e Angel of Darkness has some times trans-
gred himself into an Angel of Light; wh^o he

person ought to trust, when any Corporation of
 Christians, or of pretended ones, taking y^e Name
 of J^h & making use of his words, as y^e Devil
 did instance of Schism among a Banished did
 to tempt him, No person, I say, ought to keep
 Communion with J^h like; If he do, against
 the very dictate of his Conscience, he is
 certainly self Condemned.
 But what do I, those who are in Orders are all
 such as he conceives an Angel of Darkness, trust
 in an Angel of Light, I answer by a
 question.
 Suppose an Angel of Darkness, bring
 into an Angel of Light, preaching the
 Gospel, such a way, as by y^e Scripture y^e Devil
 endeavored to tempt J^h. I will say to him
 Let thee hence Satan for
 it is written Thou shalt worship y^e Lord thy God
 Truth has Orders, & no Orders with Truth.
 Lay Men, with Orders, let Orders by Truth
 as Clergy Men, without Truth, lose their Orders
 being no more Clergy than if they had never
 been ordained in a Word. Truth, I
 Conscience in Religion have all. See
 here some Authentic Revolution or Excommunication
 T. 20. 21 as Mr. Aker has sent me, even to
 end i. von. & Th. v. 22. Creating on y^e Tiple
 & telling y^m receive y^e holy Ghost v. 23 he
 adds, Whomsoever the Lye visit they are
 remitted, whosesoever the Lye retain they are
 retained. all w^{ch} happened after Christ
 his resurrection & at his first Appearing to
 J^h there is no Doubt Since y^e Mission it is

I hope we have under hand in the print. for it doth seem
 y^e the hope did not suppose y^e in such a long with
 y^e great trust believe of y^e while him for y^e gods favour but y^e think with
 could not

of Adhering to the Consequences of their own Principles; But of a *Heresy* against the very Possibility, and *Nature* of things; or of holding that, which throws Men out of the favour of God, which way soever They act. You know, there was a *Schism* amongst Your selves, upon this Account. Mr. *Nelson*, for instance, thinks Himself obliged in Conscience to Communicate with some of our Church. Upon this, You declare, He hath no Title to God's Mercy. And You and all the World allow, that if He Communicates with You, whilst His Conscience tells Him, it is a *Sin*, He is *Self-condemn'd*, and out of God's favour. He is therefore, entitled to God's wrath, both, if he doth Communicate with You; and if He doth not. That *Notion* therefore, which implies in it, this Great, Invincible Absurdity, cannot be True. And I heartily wish, that *All Parties of Christians*, even supposing their own way to be Certainly, or Infallibly, the *Right way*, would consider this,

But again, Every one may find it, in his own Conduct, to be true, that his Title to God's favour cannot depend upon his actual being, or continuing, in any particular Method; but upon his *Real Sincerity* in the conduct of his Conscience, and of His own Actions, under it. You adhere, for instance, to the *Communion* of the *Nonjurors*. Why? Plainly, not because it is the *True, Christian, Communion*; (for that it may be, in it self, without your adhering to it;) but because, You judge, and esteem it so to be, upon your most serious Consideration; and conduct your self Sincerely by this dictate of your Conscience. Your Title to God's favour therefore, cannot depend Simply upon your adhering to this COMMUNION; because the very adhering to this COMMUNION, if it were against your Conscience, would entitle you to His Anger: But must depend upon it, consider'd as a Conduct honestly enter'd into, by the Dictate of your Conscience. (The favour of God, therefore, follows *Sincerity*, consider'd as such. And consequently, equally follows every Equal Degree of *Sincerity*.) If any Persons, rather than agree to be happy, in the company of others, chuse to hazard their own Salvation, upon their own *Infalible Certainty*; or the Salvation of others upon the *Indispensable Obligation* of All men to See what They See: I do not Envy them a Pleasure, which hath nothing but Imagination, and Absurdity, to support it. To return.

Authoritative Benediction, is Another of the Terms of Art, much used by our Protestant Adversaries, and Others who follow them too closely: In which, They claim a Right to the *Clergy*, in one certain Regular Succession, of Blessing the *People*. If they mean no more by this, than that, being appointed, in an orderly manner, to officiate in the *Church*, it is Part of their Office, to declare, out of God's Word, upon what Terms, he will give his Blessing to Christians; or to express their own hearty Wishes and Prayers for the *People's* obtaining that Blessing; this might be understood. But to claim a Right to stand in God's Stead, in such Sense, that They, with all their Infirmities, and Prejudices, and Mistakes, about Them, can absolutely and certainly, Bless some, or with hold a Blessing from Others; and that God Almighty hath

* N.B.

* N.B.

J. 18. 38

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hath obliged Himself to Bless, or not to Bless, with their Voice alone : this is the Highest Absurdity as it puts a Power, which nothing but Infallibility can support, into the Hands of Men, remaining Weak, and Fallible ; and, as I think, the Highest Blasphemy, as it supposeth *Almighty God*, to place a Sett of Men, above Himself ; and to put out of his own Hands, the Disposal of his own Blessings and Curses. And here again, the *Papists* find a vast Advantage against their *Protestant* Fellow Labourers. For if it be true that such a Power is dislodged from Heaven, and lodged in the Hands of the *Church* ; it is a strong Argument that Infallibility is first lodged there : Because that alone is sufficient for so great and so important a Trust.

N. B.

The same You will find a sufficient Reply to their presumptuous Claim, to an Authoritative Absolution. An infallible Absolution cannot belong to Fallible Men. But, No Absolution can be Authoritative, which is not certainly to be depended upon ; nor certainly to be depended upon, which is not Infallible. Therefore, No Authoritative Absolution, properly so called, can belong to any Men living. God Himself hath declared, in his *Gospel*, the Conditions, upon which alone, He will pardon and accept Those, who have been Sinners : *i. e.* absolve Them. All Absolution, therefore, must depend upon Sinners coming up to Those Conditions. They are pardon'd, if they come up to them : And they are not pardon'd, if they do not. To represent these Conditions to the World ; and to declare that All Sinners, coming up to these Conditions are Absolved : This is one Part of the Office of *Ministers* ; which They may apply to the Case of any particular Penitent, conditionally. But to assume to Themselves the Power of Absolving particular Persons, so that Those particular Persons may depend upon that Absolution certainly, is to assume to Themselves, either a Right to dispense with Those Conditions which God himself hath fixed, and to put their Authoritative Absolution in the Stead of them ; or else, a Power of knowing the Hearts and Sincerity of Men, which God alone knows. To assume this, without first assuming Infallibility, is Nonsense : And to assume Infallibility, is Blasphemy. All Humane Absolutions must be Uncertain : As Uncertain as those Conditions in the Person to be Absolved, upon which it must depend. And therefore cannot be Authoritative ; because that Word is of no Importance here, unless it signify something to be depended upon, as Certain.

as uncertain
as unknown
1711

If they amuse You with that Power which our *Saviour* lodged with His *Apostles* ; *Whosoever Sins ye remit, they are remitted to Them ; and whosoever Sins Ye retain, they are retained ;* or the like : You may answer securely that it is impossible for You to depend upon this Right, in Them, as any thing Certain, till They prove to you that every thing spoken to the *Apostles*, belongs to *Ministers in all Ages of the Church*. This it is impossible for Them to prove. And therefore, it is impossible to draw a certain Conclusion from it. As for the Nature of the thing ; It is much more probable that these Words referr'd to something Extraordinary and Supernatural in the *Apostles*, for the Propagation of the *Gospel*, at first, than to any thing, in the ordinary settled Condition

Chorah joined to v^e forgiving of sins but v^e
same who were sent received power of
forgiving sins, & since it is said to whose word
it is plain v^t that it is to be understood not
only of Nations or Congregations who the
 Gospel is preached to but of every private
Man who v^e I should preach to. If ye be id
by because X^t breathing on v^m told them
Receive v^t Holy Gho^t & looke as v^t much
I will enable them to do it. Supposing v^t
it could not be done other wise. For it
none know v^t is in Man but the spirit of Man
who is in him who can say in v^e Name of God
who is to write this to the who he is spirit
I speak of some say he v^t none can be within
v^t heart of Man to know how he is affected by
he be really penitent & penitent but he who
has his spirit. For
to say v^t thou be with I & pronounce thou wilt
be forgiven is no forgiveness. It to say in y^e Name
power I authorize v^t God v^t forgive thou who can
say so but by delegation. For
Suppose w^t is impossible v^t a Man could know
even v^t faith & Repentance of another who must
or all y^e time use him Gods Authority & Name
with a proper particular order to speak & to
pronounce forgiveness so v^t this
is v^t v^t must needs mean v^t the X^t did give
to his Apostles v^t Holy Gho^t even to forgive
sins according as the Spirit would teach &
prompt v^m
Mark 16. 17. These signs shall follow them
v^t believe in my name they shall cast out Devils

they sh^{ll} speak with New Tongues, 18. they sh^{ll}
take up serp^t & if y^e Drink any Deadly thing
it sh^{ll} not hurt y^e y^e sh^{ll} lay hands on y^e sick
& sh^{ll} Recover

now y^e was said y^e same way y^e in y^e to have
passage abt y^e forgiveness of sins. But after I
had told y^e v. 12. Go ye into all y^e World
& preach y^e Gospel to every Creature

but to Come More Close to this way of for
giving sins i with v. Reader to Remember

y^e man taken with a peltie Mentioned at
v. 18. to who J.C. said thy sins be for
give thee at W^{ch} I scribble & I have

accusing him of blasphemy. The Answer

v. 23. Whether it is easier to say, thy sins be
forgive thee, or to say, Rise up & Walk.

& To v. 24. I add but y^e you may know
y^e son of Man has power to forgive sins to

say unto y^e sick of y^e Galilee, I say unto
thee arise & take up thy Couch, & go

into thine house. Nothing less being able
to prove y^e power of forgiving sins

Consequence Nothing less than y^e same
spirit by w^{ch} the like Miracles were made

being able to fit a Man to forgive. In
farther J.C. Math 21. 21. if you have faith

& Doubt not ye shall not only do this
is done to y^e fig tree. But also ye shall say

unto this Mountain Be W^{ch} does mean
but y^e faith may do all, forgiving of

sins is an effect of such a faith y^e
doing Miracles did go with an Equal

dition of the *Church*. And tho' it be supposed that We cannot fix the true plain Meaning of this Text ; yet, (which is the next best thing, and of equal Importance, with respect to the present Controversy,) We can certainly fix, what is *not* the Meaning of it. For, whatsoever contradicts the Natural Notions of God, and the Design and Tenour of the *Gospel*, cannot be the True Meaning of any Passage in that *Gospel*. But to make the Absolutions of Weak, Fallible Men, so necessary, or, so Valid, that God will not pardon any without them, and that All are pardon'd, who have them pronounced over them ; is to contradict those Notions, as well as the plain Tenour of the *Gospel* : which expressly declareth Men to be in God's Favour upon their forsaking their Sins, and as expressly continues to *Almighty God* the Disposal of his Own Favours, upon his own Terms, which was always His Prerogative. Therefore, It cannot be the True Intent of this Passage now before Us, to give any such Power to Men.

If we look back upon our Saviour Himself, we shall find that, when He declares in the *Gospel* that the *Son of Man* had Power upon Earth to forgive Sins, even He himself either meant by it, the Power of a miraculous Releasing, the Man from his Affliction, (which was look'd upon as the Punishment of Sin ;) or if it related to another more spiritual Sense of the Words, the Power of declaring only that the Man's Sins were forgiven by God. By his Supernatural Knowledge, (not by that which belong'd to Him, as a mere Man,) He knew that God was going to shew Mercy to the Man. But his way of Expression was, *Thy Sins are forgiven Thee*. This was plainly to acknowledge, and keep up, that true Notion, that *God alone forgiveth Sins*. And our Saviour, knowing the Case of the Man there spoken to, assured Him of God's Forgiveness. *His Sins were forgiven by God*. And the *Son of Man's* Power to forgive Sins upon Earth, was plainly to declare this to Him, of whom He certainly and infallibly knew it to be true. And so, to any Others. This arose, you see, wholly from his Infallible Knowledge of the Will of God, with respect to that particular Person ; and could have had no Place in our Lord himself, had He been a mere Man, without any Infallible Knowledge in Himself, or Communication of Knowledge from God, concerning His Will, and Favour to this Man, or to other Men.

Thus, the *Apostles*, likewise, might possibly understand the Power of Remitting and Retaining Sins, to be the same with that Power of laying their Hands upon the Sick, to which a miraculous Recovery was particularly promised by *Christ*. Or, supposing, that they applied it to the certain Absolution of particular Persons (of which we read nothing, as I know of ;) it is plain, They could do it upon no other bottom but this, that God's Will, and Good Pleasure, about such particular Persons, was Infallibly communicated to Them ; and that They declared This Will about Those particular Persons. Not that They themselves Absolved any Men ; or hinder'd them from being Absolved by God ; Not that God was obliged to Tie, and Untie ; to Bind and to Loose, the Guilt of Men, according to their Declarations, consider'd as their own Decisions, and Their own Determinations : But that, upon any such Occasion,

Occasion, They declared a Matter of Fact, infallibly made known to them by God; either that He was ready to bestow his Mercy upon such and such particular Persons, or that He was angry with Them. This can be the only Meaning of that Passage, supposing it to relate to Absolution. It must arise from extraordinary Communications of Knowledge from God; and consequently, cannot relate, in the same sense, to any Set of Men, in the ordinary state of the *Church*, void of such Communications of Infallible Knowledge, as could be, even in the *Apostles*, the only foundation of any supposed *Authoritative Absolution*.

But All that it can possibly convey to Any, who succeed the *Apostles* in their Spiritual Office, supposing it to relate to this subject, is a Right to do their Duty; to declare Persons Absolved from their Sins by God, so far, and no farther than, as They come up to Those Conditions, upon which our Lord hath himself fixed their Acquittance, or Justification. This is All that a Fallible Man, in the highest Office in this World, is capable of: And ought to be more to his Satisfaction, than to have in his Power, the Authoritative Disposal of the *Salvation* or *Damnation*, of his Fellow Creatures. But They, who are first Infallible, may certainly claim the Power of what is here called Authoritative Absolution. And therefore, it is very Consistent in the *Church* of *Rome*, if They are resolved to have the Latter, to suppose and claim the Former: Which may undoubtedly be claimed, where-ever the other is allowed to be.

The Result of the Whole, is this. God is true, and Just, and Good. The *Gospel* is a plain Declaration of his Will. He cannot put the Eternal Salvation of his Creatures upon any thing, but what He puts in their Power to do, and to be satisfied about. He cannot put into the Hands of weak fallible Men, Privileges and Powers, which cannot be Exercised as they ought to be, without Infallibility. He reserves to Himself the Authoritative Dispensation of his Favour, and of his Anger, to his Creatures, whose Hearts no one knows but Himself, upon his own Terms: for which He hath appointed a Day, in which He himself will judge the World. From all which it follows, that the Benefits of his Ordinances, his Benediction, his Absolution, are in his own Hands; come from himself; and cannot depend upon Regularities, and Niceties, impossible, or improbable; but are dispensed by Him, according to the inward Dispositions, and Qualifications of Them, who wait for them: that this is so far from leaving You, of the Christian Laity, to any undue Freedom and Latitude, (as it is sometimes objected,) that it layeth the highest Obligation upon You to use all your Sincerity, to know God's Will and your utmost Endeavours to perform it; that it puts your Happiness upon this, because nothing else is certain, and because, consequently nothing else can give you Support, or Comfort; that this will be so far from leading You to disregard the Peace, and Unity of Christians, that it will make You conscientiously solicitous about it, and resolved to prefer nothing before it, except Purity and Conscience: But, when you are secure of Your Integrity, before God, and of your sincere Disposition to search after His Will, and to receive the Truth, in the

place no attempting of Declaring peremp-
torily forgiveness of sins to any sinners
man but as long as the power of Making
Miracles did attend y^e same both work-
ing from y^e same Principle y^e Holy
Ghost & who soever shall not be able
to prove by Miracles y^e he can forgive sins
Let him not attempt it. He attains con-
science of any man if he can deal with
any Certainty even with any Comfort for
himself.

But John preach^t y^e Baptism of Repentance for
y^e Remission of sins Mark 1. 4. But y^e v.
this to y^e present question to forgive a man
Authoritatively peremptorily saying in y^e
Name of God I do absolve thee & when
I do say y^e same we do yet we may
say we ought to do preach y^e Gospel w^{ch} is
y^e acceptable News of Gods Mercy on his
Son J. C.

But Again Math 18. 18, 19, 20. Whatsoever
ye shall bind on earth, shall be bound in heaven
&c. & v. 19. if two of you shall agree on earth
&c. Do not this mean y^t in the Name of 2^d
two or three Do bind or Loose it shall be
firm in heaven. & so it is but let y^m take
Care y^t it be true y^t they meet in X^t name
for if one himself should do it really in X^t
Name by faith in him no Doubt it should
be so in heaven but how often have we
seen y^t Named pretended & not intended

this is w^t was promised before Math 16 19: to
peter & to each of y^e Apostles y^t Whatsoever they
should bind on Earth should be bound
He each had y^e same power Just as y^e power or
Verme of making Miracles w^{ch} they never exerted
but when it pleased God to prompt them to it
So we see y^t they never Exerted y^t power
at Least for w^t we know for in the Gospel
Acts of y^e Apostles Pauls Epistles or in the
book of Revelation we see no instance of
a proper & particular Declaration to a private
man of Gods forgiving him his sins.
for w^t we read 2 Cor 2 6. Sufficient to save
a man is his punishment so to who ye forgive
any thing I forgive also. is not a Declaration
of Gods forgiveness but a Remittance of
Gods punishment they had inflicted on him
who on his part was by faith & Repentance
to endeavour to get the real & inward for-
giveness from God himself.

but y^e 1st Lam. passage w^{ch} y^e Papists pretend to be
Victorious for y^e pretended Excommunication is pla-
ced for this y^t the Apostles themselves & much less
those who y^e established over y^e Churches to
teach them & administer them y^e Sacraments
they did never Declare to them under this v^e c^o
the proper forgiveness of their sins but rather
prayed for the same. Lam. 5. 15. If y^e prayer
of faith shall save y^e sick, If y^e Lord will
raise him up: If he have committed
sins they shall be forgiven him for it is
said v^e 16. y^e fervent prayer of y^e Righteous

the love of Truth, whensoever, and from whomsoever it is offer'd; this will I confess, lead You, (as it ought, all of Us,) not to be afraid of the Terrors of Men, or the vain Words of Regular and Uninterrupted Successions; Authoritative Benedictions, Excommunications, or Absolutions; Nullity, or Validity, of God's Ordinances to the People, upon account of Niceties and Trifles; or any other the like Dreams of Those who have separated Themselves, or of Those who follow Them in these Doctrines; or indeed, any thing but what He, who is Your Lord, and Master, and Judge, hath Himself declared, that your Salvation shall depend upon. And as I am sure, that it is Upright and Honest, to speak thus plainly; and to inculcate this upon You: So I am as sure, it is the only certain Method of preventing, or expelling the Poison of Those who are gone out from Us, because they were not of Us; and will, in the End, prove the only Effectual Method, of preserving this *Protestant Christian Church*, (which it self directs it's Members, to the Holy Scriptures as their sole Infallible, or Authoritative Guide,) and of making it a Praise in the whole Earth.

To conclude, As this Controversy respects our present Civil Constitution; as well as Our *Church*, and that Gospel upon which it hath expressly founded All it's own Pretensions, and all the Religion of it's Members; nothing is wanting towards your right judging, in every Part of it, but a serious Application of your Minds, to some few *Common Uncontested Principles* of Civil Government; and to the plain and express Declarations of the Gospel it self. The One will teach You the Extent of Civil Government to every thing necessary for it's Preservation; and the Evident Right of our illustrious Royal Family to the Throne of these Kingdoms; which will add Zeal to our Submission; and the Other will teach You the Extent of the Office of the *Christian Clergy*, as well as Your own Duty; and above all, Your Right to God's Graces, Absolution, and Benediction, upon the Conditions of Him, who offers Them to You, without any regard to the Out-cries of Humane Terror, or the Solemn Denunciations of any Men upon Earth.

It is both your Duty and your Interest to study these first Principles of all Truth; and Christianity in it's first Simplicity. The most Important Points are so plain, that they will cost you no more Time, than what is necessary to One serious Consideration of them. All that mean truly, and honestly, the Happiness of the Nation; or the Benefit of *Christ's Church* and *People*; will both encourage and applaud Your Enquiry. I have endeavoured, for my part, to go before You; and to point out the Way to the Main Parts of it. And when You are once Masters of them, They are full of such Consequences, as will be of vast Advantage to You at all times; but, particularly, at this time, will make you able not only to oppose, but to overthrow, all even the most Learned Artifices made use of by our *Adversaries*, for the Support and Propagation, of their Cause.

In all your Civil Concerns, the Publick Good; the Peace, the Happiness, of that Society to which you belong, will easily conduct You, both to know, and to do, the Will of God. In all Your Religious Concerns, that affect Your Eternal Salvation, and Your Title to God's Favour, Your Rule is plain, and evident. *Christ* is Your sole Law-giver, and Your sole Judge, as to those Points.

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The *Popists* may Excommunicate the *Protestant Nonjurors*. The *Nonjurors* may Excommunicate the *High Church-Men*, as well as All other *British Protestants*; who Pray for King *GEORGE*. These again may Excommunicate, *Unchurch*, *Unchristian*, Those, whose *Church Government*, or *Worship*, differ from their own. And these again, may exercise the same *Spiritual Discipline*, where-ever their *Terrors* can extend themselves. They may thus scatter *Damnation* about; playing, one would think, as the Man in the *Proverbs*, with *Firebrands*, and *Death*, and saying, *Are We not in Sport?* And they may every one, flatter Themselves that this Power of the *Keys* shuts out from the *Catholick Church* here, and from the *Kingdom of Heaven* hereafter. But it is in truth, only from themselves, that they can Excommunicate: and this is very often their own *Crime*, and their own *Loss*. But *Christ* himself, and His *Apostles*, have plainly told you, what it is, and that alone, that shall cut You off from Him; and declared a *Curse* upon All who Preach any other *Gospel*: and consequently, who add any thing, as absolutely necessary to His *Favour*, which He hath not made so.

It is therefore, Your *Duty*, Your *Privilege*, and Your *Interest*, to observe Those *Passages* in the *New Testament*, in which the *Genius*, and Great *Design* of the *Gospel*, is purposely express'd; and Those, in which it is purposely and expressly declared, upon what sort of things *Christ* will acquit or condemn You at the last Day. They were written for You, and they need no *Interpreter*. Remember always that These being plain, there can be nothing intended in any obscurer *Passage* of *Scripture*, inconsistent, or disagreeable to These: much less, that any of the *Preterences*, or consequential *Arguings* of Men; or any *Precedents* and *Examples* of Men after the *Apostles*, tho' never so *Pious*, or *Great*; can have any *Weight* against, or equal to Them. These will be your safe, and unmoveable *Retreat*. And whilst you adhere to them, you will ever be sure that not the least *Title* of your *Salvation*, or *Damnation* depends upon the *Will* of *Weak Men*; but All upon *God* and Your *Selves*. That *Humane Benedictions*; *Humane Absolutions*; *Humane Denunciations*; *Humane Excommunications*; have nothing to do with the *Favour* or *Anger* of *God*; and that every one of Us, (which is the *Unspeakable*, and indeed, the only *Confort* of All *Sincere* and *Upright Minds*;) is to give an *Account* of Himself, (after All these *Humane Engines* have work'd as long as *Providence* permits them,) to *God*, your *Father*, who knows the *Thoughts* of Men; and *Jesus Christ*, his *Beloved Son*, to whom it is peculiarly reserv'd, to bring to light the *hidden things* of *Darkness*, and to make manifest the *Counsels* of the *Heart*.

As for Your *Selves*; therefore, *Stand fast in that Liberty*, with which *God* and *Christ*, have made You free.

And as for Our *Adversaries*, If all that can be said, tho' from the most evident *Principles*, cannot convince their *Consciences*, or alter their *Conduct*, nothing remains, I think, but to assure Them that We have an *Illustrious Royal Family*, who both *Understand* and *Value* their *Right* to the *British Crown*: Whom neither the *Flattery* of *False Friends*, nor the *Terror* of *Real Enemies*, can move, either from a *Sacred Regard* to their People's *Legal Rights* and *Liberties*; or from a *steadfast Asserting* and *Maintaining* their own *Legal Powers* and *Prerogatives*. 17 DE 64 F I N I S.

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